MARY C. SULLIVAN

RELIGIOUS EDUCATION

A Platform for the Free Discussion of Issues in the Field of Religion and Their Bearing on Education

September - October 1956



TEACHING RELIGION TO CHILDREN

A Symposium

CHURCH-STATE SEPARATION AND RELIGION

WHAT FAITH, WHAT NURTURE?

BOOK REVIEWS

Religious Education

Official Publication of the Religious Education Association

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EDITORIAL

This issue of religious education has a complex history. The regular editor had planned the symposium on children, and most of the material had arrived at Oberlin. It had to go through the hands of the acting editor, who was on vacation at Cape Cod, and then to Miss Genevieve Schneider in New York. Back it went to Oberlin to be set up in type, and then to Cape Cod and New York to be made into a dummy. Another trip to Oberlin and back to New York for the final check-up took place before the issue could be mailed from Oberlin.

Leonard Stidley is on sabbatical leave from Oberlin, and the next three issues are being planned by the acting editor, with New Haven replacing Cape Cod on the routing of manuscripts and proof. This not the easiest way to produce an issue of a magazine.

PLANS are under way for a report on juvenile problems as seen by the investigations of a Congressional committee, for a symposium on the use of the Bible in religious education, and for a study of the family as a resource for religious teaching. A number of special articles are on hand, and these will be used to fill out the next three issues.

The significance of the early years on the training of children is one factor that stands out in the present symposium. It is at this point that psychiatry and educational psychology have much to teach religious educators. The average church or synagogue has little outside of infant rites and sacraments for this age group. Even in curricula that stress the significance of parents, there is not much help for the parents of small children. The articles in this issue may help in laying foundations for nurture and worship in the home during this period of impressions and influence, when words are not as important as the actual faith of the parents.

Reuel L. Howe, in Man's Need and God's Action, has provided some helps for churches that make use of infant baptism or dedication. Basil A. Yeaxlee, in Religion and the Growing Mind, deals with the significance of Freudian and other psychiatric insights in the understanding of the child. But little of this is appearing in curriculum materials. Ernest M. Ligon's Dimensions of Character, while not concerned primarily with younger children, is a full-fledged treatment of his Character Research Project. Consider the Children, by Elizabeth Manwell and Sophia L. Fahs, contains much that is relevant to this problem.

RANDOLPH CRUMP MILLER

Symposium: Teaching Religion to Children

SOPHIA LYON FAHS

We of the RELIGIOUS EDUCATION ASSOCIATION salute Mrs. Sophia Lyon Fahs on her 80th birthday, which occurred on August 2, 1956. Dr. Fahs was born in China, and after graduation from Wooster College and marriage, she obtained advanced degrees from Columbia University and Union Theological Seminary.

Her five children received the benefit of her religious and educational insights, and so did many others at the Riverside Church in New York City. She taught for many years at Union Theological Seminary, and at the age of sixty began a fifteen year career as Editor of Children's Material for the American Unitarian Association.

Her influence in the field of religious education has crossed denominational lines. With a deep understanding of the religious and psychological needs of small children, she pioneered in the development of books especially suited to them. She was the author or co-author of the religious education texts known as the Beacon Series. In recent years, her combination of liberal religion and psychological insights have been put forth in "Today's Children and Yesterday's Heritage" and "The Old Story of Salvation."

A militantly liberal theology underlies everything Mrs. Fahs writes, and she makes excellent use of developmental psychology and progressive educational procedures within this theological framework. Always she is concerned with the learner and his needs, and she makes the values of religious devotion available to him on his own level. As a result, those of other theological positions have found that they could use many of her insights by adapting them to another framework. This has been true especially of the "Martin and Judy" stories, and "Consider the Children: How They Grow," both of which she co-authored.

We are glad to present in this issue an appreciative article by Edith F. Hunter, herself a young mother who is following in Mrs. Fahs' footsteps.

—The Acting Editor

I

"Call Deep Thanks"

Edith F. Hunter

Division of Education, Council of Liberal Churches

"W HAT IS DEAD?" asked my three year old son, for perhaps the fifth time in one day. "Rosy is dead. What is dead? Tell me the story of how our Rosy got deaded again," and he snuggled down in my lap.

Rocking on the porch together, we went over again the sad account of how our dear dog Rosemary had just died, hit by a train. Fathers and mothers since the beginning of time, I suppose, have held a little child in their laps and tried to deal with questions such as this.

Or I think of another day recently when he stood beside me with his older brother and sister. We were watching a new born Promethea moth as it hung from its cocoon, drying its wings in our living room. With a puzzled expression he looked up at me sud-

denly and asked, "What is hatched, mummy?" He had heard us use this word to describe what had just happened. But what did it mean? What had just happened?

A child said What is the grass? fetching it to me with full hands; How could I answer the child? I do not know what it is any more than he.

THERE ARE TWO basically different attitudes with which adults can receive the questions of children. The majority of grown-ups in most cultures have seen their role primarily as that of the answer givers. They have felt that children should be taught the right, the true answers, and the sooner the better; perhaps even before the questions have been asked.

But there have also been, all through the stream of history, representatives of a minority position; those who have interpreted the adult role as the Socratic one, the stimulator of questions, the midwife to thought.

Let others dispose of questions, I dispose of nothing, I arouse unanswerable questions.

Such adults have wanted to encourage the natural curiosity of children. They have wanted children to ask the great questions freshly and to forge for themselves, over the years, satisfactory solutions.

One of the gifted representatives of this attitude in our time has been Sophia Lyon Fahs, who on August 2nd celebrated her eightieth birthday. It gives one pause to think of the number of individuals who have been influenced by her spirit; her own family, persons in the communities where she has lived, children and teachers at the Union School of Religion and the church school of Riverside Church in New York City, students at Union Seminary, and religious educators everywhere.

But I would like to speak here for another group; the increasing number of parents, who are receiving the questions children bring in a very different spirit and "answering" them in a very different manner because of the new way in religious education which her insight has encouraged.

In 1936, at the age of sixty, Mrs. Fahs became editor of children's materials for the

Unitarian Church. Under her leadership there emerged in the ensuing twenty years a unique library of books, The New Beacon Series in Religious Education. This library, though still to be developed in a variety of directions, is a tangible manifestation of one way Mrs. Fahs' basic convictions about religious education might be carried out. She has herself stated her philosophy quite fully in two books for adults, Today's Children and Yesterday's Heritage; and Consider the Children: How They Grow, written with Elizabeth Manwell.

At a time when this philosophy is embraced heartily by a majority of religious liberals and rejected heartily by a majority of the religiously orthodox, it would be appropriate to look at some of the ideas basic to these books.

Perhaps it was because Mrs. Fahs was herself the mother of five children, that she came to believe that the methods and goals of the then current religious education were sadly out of line with the real needs, interests and capacities of children. The primary locale of religious education, even with the littlest children, was the long ago and far away, instead of the here and now; its center of emphasis was an order of being that was supernatural, hidden and miraculous, instead of natural, discoverable and orderly.

Mrs. Fahs urged religious educators to recognize that religious education begins in the ordinary experiences of childhood. Really, it is only to the tired grown-ups that such experiences appear ordinary: to the children they are all extraordinary, and every object and incident in their day must be examined, interpreted, and somehow assimilated.

The other night I listed all the questions that I could remember having been asked that day by my three-year-old son: Why do I have a face? What is earth? Why does the sun go down? Why can't I see thunder? Why do you call these my knees? Why do they put dead people in the ground? Am I real? Why am I always eating? Why does Mr. Parker have a Mrs. Parker? All ordinary matters perhaps, but to him, fresh, puzzling, and well worth some reflection.

Mrs. Fahs has believed that religious edu-

cators, like all educators (ideally) should respect and build on this world where little children are. They should take seriously the slow sure rate at which children grow, the necessarily concrete ways in which children think, the real intellectual curiosity and deep emotional needs that motivate children's learning. But instead of respecting all this, in the name of religion we burst into their world with our abstract ways of thinking, our adult theological problems and their solutions, our confusing historical material. Blind to the real uses to which the material is put by children, often to the detriment of intellectual growth and emotional health, we add insult to injury by trying to crowd this spiritual education all into one hour once a week.

Counseling patience, Mrs. Fahs has suggested that instead of struggling to pour meaning into historical material for children who do not as yet inhabit history, religious educators should utilize the all-enveloping here and now of early childhood which is shot through with religious values of its own. Historical material not only can but must wait until children are developmentally ready, able and eager to take on the burden and opportunity that being creatures of history entails.

Of course you can teach historical material to even the littlest children but in the process of passing from the adult to the child the meaning of the material is completely transformed. This was made vivid to me the other day. I told three-year-old William something that he had done when he was a tiny baby, and something big brother had done when he was small. In a few minutes William, in a very experimental tone of voice, said: "Once, when I was a big man like Daddy, I fell off the ladder."

I assured him that he never had been a big man like Daddy, and then it occurred to me that because he has as yet no real grasp of the process involved in growing up, it was logical to him to think that one might go in either direction. If it made sense for me to talk about when he was a little baby, why didn't it make sense for him to talk about when he was a big Daddy? He could not yet grasp the idea of becoming; he could not remember ever having been a baby or a Daddy.

Both seemed equally possible or impossible.

In trying to tell him about his own past, I was rushing him into history too quickly; he wasn't quite ready for even his own history. And yet, in a large proportion of church schools the three-year-olds are told about baby Jesus, baby Moses, to say nothing of the adult historical figures and events to which they are introduced. Really to respect children means being willing to move as slowly as the life-process itself, and to be willing to pour into our living with them the hours and hours that it takes for healthy growth to occur and sensitive awareness to develop.

No one can acquire for another, — not one, Not one can grow for another — not one.

We can move this slowly and surely, we can let history wait until youngsters are normally ready for it, if we share one of Mrs. Fahs' basic convictions, namely that religious values are not something that must be brought down to children from on high, not something that comes uniquely from the past, but are discoverable by children in the context of their daily lives. This conviction serves as one of the great dividing lines between Mrs. Fahs' point of view and that of the majority of contemporary leaders in religious education.

She does not begin with once revealed truths to be transmitted and accepted, but with children to be educated as free spirits. Mrs. Fahs is able to start here because of what she believes about children: that their nature is something to build on, not something in need of redemption. Where does Mrs. Fahs get her ideas of what children are like? She has leaned heavily on two interdependent sources; her own observation of children, and the best insights of the still young science of human development. Mrs. Fahs has lived with, watched, listened to, learned from, children, and to this first-hand experience she has brought a mind and heart enlightened by scientific knowledge. For she has felt strongly that we must look to the scientists with their methods of observation, experimentation and research, for help in understanding children, rather than to revealed religion with its

a priori assertions about the nature of man. A theology may claim to make valid assertions about human nature, but these claims must stand up under scientific testing and observation.

With such basic convictions as these Mrs. Fahs has helped develop a religious education curriculum for the liberal churches. The books intended for the children between three and eight are nearly all centered in the here and now. One presupposition behind this curriculum is that parents and church schools using these books are providing rich, real-life experiences for the children.

In these books our children meet others like themselves, growing up in an interesting, sometimes perplexing, often frightening, world. They are helped to mature by reading about these story-book children whose experiences mirror their own. They are encouraged to discuss, dramatize and react to this material through creative media.

An important emphasis besides self-understanding and human-relationships is the natural universe in which the human drama takes place. The sun rises and sets; the seasons pass through their cycles; all life, — human, plant, and animal — comes to birth, blooms and fades. Here is a seed-bed of religion.

As I start again with these books and my third child, I am amazed at how pertinent the themes are: the birth of baby animals; the death of pets; the fascination of insects; pride in new skills; worries of various kinds. Fashions in theological thinking may come and go, but the basic realities of the world of childhood remain unchanged.

What of the materials for older children and young people? It is at this point that the children's own experience can profitably be enriched by an acquaintance with the past. But here again is a sharp dividing line between those sharing Mrs. Fahs' point of view and those of a more orthodox persuasion. For she urges us to proceed in religious education as we do in all education and to acquaint young people with the history and wisdom of a wide variety of cultures and traditions; and not confine the exploration of past religion to one group, the Hebrews.

And so a comparative approach to the history of religion is begun with children seven and older, and continued throughout the curriculum. Youngsters hear old creation myths, various early ways of accounting for the existence of evil, several interpretations of why man must die, culled from the Bibles of the world. Biographical material about a variety of outstanding religious figures of the past is presented. For high school young people the contributions of the different traditions are presented more abstractly.

A comparative approach to religious history has for the religious liberal at least three great advantages. First of all, it demonstrates to our youngsters that religious insight has been universally sought after and variously formulated. Secondly, awareness that people differ drastically in their religious beliefs comes early and naturally, and not as a shock that shakes their faith in young adulthood. Thirdly, by presenting a variety of religious philosophies, what is creative and fresh in their own evolving point of view is more richly nurtured and less likely to be smothered by what appears to be one undisputed tradition.

In my portfolio placing Manito loose, Allah on a leaf, the crucifix engraved, With Odin and hideous-faced Mexitli and every idol and image, Taking them all for what they are worth and not a cent more"....

IN THE PERIOD between the time that Mrs. Fahs began her work in religious education and the present there has been a revolution and a counter-revolution in religious education. It might be fair to say that twentyfive years ago, when the revolution of which Mrs. Fahs was a part was reaching its peak, leaders in the movement were eager to bring the best insights of secular education to bear on religious education. For a variety of reasons the mood now is to bring the best insights of orthodox theology to religious education, and if it can be done, to secular education as well. The exception to this are the liberals among whom there has been no counter-revolution and for whom the revolution continues.

Representative of the counter-revolutionary point-of-view are the words of Randolph Crump Miller, who says that the religious educator must "use all secular insights as tools within the framework of Christian faith." For the liberal religious educator this position is untenable for two reasons. For one thing, we do not believe that it is really possible to separate secular and sacred insights, we see life as one whole. Secondly, these insights that are labeled secular are so basic and farreaching in their implications that they cannot be brought within the framework of the Christian faith and retain their original meaning. The framework of Christian orthodoxy is too narrow.

The insights that we are gaining from science provide us not only with methodologies, but are based on a metaphysic that is at variance with supernaturalistic theology. The methods and metaphysics of liberal religious education are coherent, while revealed religion and a modern educational approach, I believe, can never make their peace. This I think is why even orthodox religious education remains a stepchild in the theological seminaries.

Therefore, many of the critics of the liberal religious point of view that Mrs. Fahs represents, dismiss it on the grounds that it does not have an adequate theology or metaphysic. This is a charge that it seems to me can be dealt with clearly and simply. Adequate for whom? When a person finds a theory adequate, it means that the theory enables that person to understand what he observes and seeks to interpret. For those for whom an orthodox Christian philosophy is adequate, a liberal religious position is inadequate. But the reverse is also true. For the religious liberal an orthodox Christian metaphysic is inadequate; it does not enable him to account satisfactorily for all he seeks to understand.

If one were attempting to make an historical survey of the influence that Mrs. Fahs' philosophy has had on the various religious education curricula of our time, one might find grounds for claiming a great deal. Certainly there is among other groups more of an attempt to integrate a developmental educational philosophy and revealed theology;

wider use of bound volumes instead of leaflets and quarterlies; a greater emphasis on home and church working together; more acceptance of creative activities as a part of religious education; a lessened use of Biblical material with the youngest children, and an attempt to relate the Biblical material used, to children's real needs and interests. But all of these trends may be the result of other influences, and really it does not matter who gets the credit for changes that occur. What matters is the validity of the changes, or their lack of validity.

There are some serious drawbacks, for many people, to Mrs. Fahs' philosophy of religious education. It is no panacea. It asks each and every parent to become an educator. It promises no supernatural Savior who can do our growing up for us or take the blame for our failures. It is based on no water-tight theory of the meaning and outcome of history, that remains true regardless of fresh discoveries in history, either from scrolls of the past or scientific research in the future. It acknowledges that we are indeed creatures of time, finite, limited in our understanding. Our insights may become outmoded, and some of our findings may be proved erroneous.

But there are a growing number of contemporary parents and teachers who do not consider that these are draw-backs and for whom this point of view is adequate and exciting. We have our basic agreements and disagreements, for Mrs. Fahs has stimulated widespread thinking about religious education among religious liberals.

I charge that there be no theory or school founded out of me,
I charge you to leave all free, as I have left all free.

And so, religious liberals who like myself live with children day in and day out, who rejoice in their questions, What is dead? What is hatched? What is the grass? We say to Mrs. Fahs in her eightieth year, in words by Carl Sandburg, words she has herself quoted of another religious pioneer—

Call hallelujah, call amen, call deep thanks. The strong men keep coming on.

LAYING THE FOUNDATION OF MENTAL HEALTH IN CHILDHOOD

Karl S. Bernhardt

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I T HAS become increasingly clear that the years of childhood are crucial for the mental health of the individual. Adjustment is cumulative, every experience being assimilated in terms of what has gone before. The best guarantee that the individual will be able to adjust satisfactorily at any stage of his development is that he has been able to meet and deal with the problems of all previous stages of development. This places a very strong emphasis on the early years, for it is then that the foundations are laid and the directions started that will have a great deal to do with what kind of an adult the individual will eventually become.

This is not a new emphasis; for centuries people have been aware of the importance of childhood experiences. But we are just beginning to see what kinds of experiences the child needs to insure that he achieve an "abundant life." And the kind of meaning we give to mental health or abundant living helps to determine our views of child training and education. Some terms are so flexible that they can be made to mean a variety of things. This is very true of "mental hygiene," "mental health," "the abundant life," and similar terms. These concepts embody goals and purposes for education in home, school, church and community, so their meaning helps to determine what kinds of experiences we plan for our children.

Mental hygiene can be given a basically static and negative meaning. It is the purely preventive idea — the prevention of mental illness. From this base, education, especially in home and church, becomes a series of attempts to keep the child from being bad, and maladjustment from happening. But children can be good and still be unhappy. Children can be helped to avoid the common "problem" behavior and still fall far short of

mental health. People can avoid sins but fail to achieve abundant living.

It is also possible to think of mental health and abundant living in a selfish or self-centered way. This is when we think of mental health as the satisfaction of individual wants with little if any reference to the other members of the group, family, school, team, club or community. But mental health is meaningless out of the context of everyday living, which must always be predominantly social.

So we are faced with the dilemma which seems to say — to be happy and live abundantly one must seek self-gratification and at the same time to live in a world with other people one must be unselfish. Perhaps the best answer is the simple and obvious one, that it is possible for people to learn to achieve their satisfactions in serving others, that after all the abundant life may not be just doing whatever we may want to do, but rather wanting what is best for all concerned.

Our children will become pretty much what we (parents, teachers) determine. But what we determine is not merely what we teach, but the methods we use, the values we cherish and the example we set. We have placed such a high value on teaching and instruction that we often make the mistake of depending on preaching, moralizing, and telling the child what is good and right, and fail to realize that there are stronger influences shaping the child's development. simple example may make this point clear. A mother tells her children nearly every day that it is important for them to tell the truth, that truth telling is good and falsehoods are bad. At the same time this mother is demonstrating almost as frequently that it is convenient to use falsehoods to avoid difficulties and solve problems. Which is more influential, the preaching? or the example? But even more serious is the possible conflict established in the child's mind and the consequent de-valuation of teaching.

There is an even more serious and farreaching contradiction in our culture. We pay lip service to such values as kindness, unselfishness, cooperation and justice. But we train our children that it is very important for them to win, and that losing is a disgrace. Thus, getting ahead in life means getting ahead of people. One of the easiest ways of getting children to do what we want is to offer rewards, prizes, bribes, and to arrange competitions. In this way we teach them to value material rewards of effort and to miss the thrills of achievement for its own sake. They develop the "what's there in it for me" attitude. Anyone who has had the experience of proposing a service project to a group of children and has been met with the question, "What do we get out of it?" knows what I mean. Children manage to learn more than we mean them to in some situations. The methods we use must be evaluated in broader terms than just whether they get the child to do what we want or not. We may get children to learn memory work, and at the same time manage to produce attitudes that are not healthy.

A positive mental hygiene approach to child training and education is based on a number of assumptions or expressions of faith. These can be stated briefly. The child is neither good nor bad by nature but possesses almost infinite possibilities of either. What he becomes depends on what happens to him in the process of growing up. Nothing is more important than individual personality, but the individual can only fulfill his potentialities as he relates himself to others. When the individual fails to satisfy his needs and wants, he can be neither happy nor efficient; that is, mentally healthy. When he attempts to satisfy his desires in ways that do not fit in with the society in which he is living he is said to be maladjusted. It is only when he achieves satisfaction of his motives in a way that does not conflict with society that he can be said to be mentally healthy.

Perhaps the most important of these as-

sumptions for our purpose is the one which states that the individual can only fulfill his potentialities as he relates himself to others. This is to say that the individual's mental health and achievement of abudant living depends to a large extent on his relations with other people. It follows then that one of the most important features of child training is the process by means of which the child learns to relate himself to other people in his world. The child is neither social nor unsocial at birth. He has it all to learn. This learning is a slow, gradual cumulative process which starts very early and goes on for the rest of his life. But the early stages are crucial, for what happens then determines to a large extent what will happen later.

The foundation of healthy social attitudes and skills is the degree of trust that the child develops. If he is fortunate enough to have parents who care for his needs in a warm, friendly, affectionate manner, he will have a good start. However, if he lacks this kind of care he will have a handicap which he may never overcome. Studies of children who have been separated from their mothers and been cared for by others who have not adequately taken the mother's place, show that these children have great difficulty in relating themselves in any intimate way with other people. Some of them remain at odds with society, become unhappy, maladjusted or delinquent.

This necessary basis of trust of other people seems to be the product of treatment that is not only warm and affectionate and protective but also consistent and dependable. That is, the child's every desire does not have to be indulged, but he needs to know what he can expect. There is a trend in child training and education today which seems to say that frustration in any form is bad for children, and that they should be given whatever they demand, and be allowed to do about what they like. This is neither necessary nor desirable. On the contrary, children need to be helped to accept frustration, to learn that living makes demands on them and sets limits to what they may do. It is well for the child to learn early that life consists of two kinds of activities, those that he can do

or not as he likes, and those that he must do if he is to enjoy life. When the child has learned to depend on and trust other people, especially his own parents, then he is ready to begin developing a trust in himself that is another necessity for his mental health.

It is from the safe haven of trust in others that the child can launch out to test himself and his powers in acquiring skills and exploring his world. That is, the insecurity needed for learning is only tolerable when there is a dependency and trust in others. Insecurity is the basis of learning, but insecurity can be the source of difficulties and beginning maladjustment when it occurs without the foundation of a kind of dependency which is a kind of emotional haven and from which the child can draw the strength needed for his exploration of the unknown.

When the child has developed a faith in people as dependable and just, when he realizes his own selfhood and worth through his acceptance by others, then he is ready for the development of a faith in goodness, and a relationship with God. In other words, religion in the individual's experience must build on human relationships and feelings of personal worth. Without this foundation it is difficult for the child to be anything but resentful, suspicious of others, and at enmity with the world in which he is living.

To be more concrete and direct, what we have implied is that religious education needs to be considered in a context of mental hygiene in which we take into account the whole development of the child, including especially his feelings and attitudes. The meanings given to his experiences come from the experiences he has already had. He can only understand in terms of the materials with which he has been provided. He values what he has learned to value. He trusts what has proven trustworthy. He can form relationships with the unseen only on the basis of the relationships he has formed with the members of his intimate family circle. He moves step by step in his development, building on what has gone before. And religion is not separate from all this accumulating experience but the very warp and woof of it. The child who feels accepted, wanted and liked

has a foundation on which to build a personal religion that is meaningful, while the child who feels rejected and misses the warmth of affection is unable to view his world with anything but resentment, suspicion and lack of faith.

There need be no conflict between a mental hygiene approach and religious education. They can serve to enrich each other. A full mental hygiene point of view must include the development of a sense of meaning and purpose for life that is the core of religion. And religious education can only be effective when it functions in the context of emotional and attitudinal development. To try to superimpose a set of beliefs and practices, when there is no supporting foundation in experience, is to court failure. And to think of religious education as a separate department is to drain it of all possible meaning and significance.

The healthiest symptom in our modern confusion called civilization is our fairly clear realization that even though God is still in his heaven, all is not right with the world. Along with this knowledge is the dawning realization that our best hope does not lie with our statesmen, our diplomats, our armies or our atombic bombs — but in the homes, schools and churches which can produce an emotionally healthy generation of persons. We know also that no individual can meet the perplexities of a complex civilization and live happily with himself and other people, unless he has had a sound start in infancy and early childhood in which his needs for both physical comfort and psycholigical sustenance have been satisfied. Both research and clinical observations point to a causal relationship between early experiences and adjustment to other people. The child who is deprived of adequate parental care and affection will show inadequate social adjustment unless there has been some compensation for his deprivation. Such a child will be incapable of living at peace with himself, with his own family and with his neighbor, whether that neighbor lives across the street or across the ocean. But a child who does experience these good things is our best hope for the future.

What every child needs to insure his

healthy development and achievement of abundant living can be summarized briefly:

(1) Parents who want him, accept him as an individual and provide him with unwavering affection.

(2) A scheme of discipline which is reasonable, consistent, just, and which takes into account his expanding ability for self-discipline.

(3) An environment rich with opportunities for learning how to live with other

people.

(4) Contact with people who have standards and ideals and strive to live up to them.

- (5) Contacts with the beautiful, because for some still unknown reason there is a kind of affinity between the good and the beautiful.
- (6) People, parents, teachers, and others who have faith in him, who trust him and expect the best of him.

7) Guidance, help and direction when he goes astray in his learning.

(8) Contact with man's greatest insights, such as one God, the moral law, the infinite worth of every individual, the necessity of loving all other people, and the democratic way of life.

(9) Materials out of which he can build for himself a satisfying personal religion rather than a ready-made set of beliefs

which he has to accept.

(10) Opportunities for him to develop his own individual potentialities and to experience the thrills of contributing to activities and goals which he can feel are good, meaningful and worthy.

Our greatest need today is an abiding faith in the possibilities inherent in mankind to understand itself, its purpose and destiny. And along with this is the need to believe more deeply in the processes of child training and education as the means of leading man away from fear, hate, suspicion, and superstition and toward a faith in goodness, God, and self-fulfullment.

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TEACHING AND THE MENTAL HYGIENE OF THE CHILD

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TO UNDERSTAND the relation of various educational procedures to the mental hygiene of the child it will be helpful to consider how deviations in behavior arise. Behavior is the resultant of many factors. It is influenced by heredity and by the interplay of numerous forces in the individuals' environment. Some forms of mental disturbance arise from organic deficiencies. If the oxygen supply to the brain is seriously diminished, for example, the tissues may be damaged and produce various behavior deviations. A serious imbalance in the endocrine system may produce comparable disturbances. Other types of organic difficulties may also give rise to mental and emotional disorders.

Some forms of mental disturbance, and these appear in increasing numbers, develop after a person has been under a long and severe strain. It may be that he failed in school and did not have the mental and emotional resources to meet the problem. It may be that he was discriminated against both at home and in school, that there was disappointment or failure in work or play. The kind and sources of strain may be of great variety.

Sometimes we may have a mixture of an organic disturbance and emotional strain. The body may have been weakened by some organic deficiency and to this was added an excessive emotional strain.

How do these mental strains come about? We may illustrate the process by an example. Suppose we consider the child who brags a great deal. Among the common ways of dealing with his behavior, are reminding the child that he shouldn't exaggerate, that he should be more truthful, or if he persists, reprimanding him, or ostracizing him from

the group. The latter reaction is one that we often find children taking toward the braggart. They do not like him and tend to keep him out of their circle.

However, it is well known that the behavior of bragging often may be motivated by some deep-seated feelings of inferiority or inadequacy. Through a series of experiences the child has developed a feeling that he is of less worth than the others, that he does not have much of a place, and that he has to show that he amounts to something. Bragging may be his way of attempting to solve this problem.

There are other causes for this behavior but suppose we consider the feeling of inadequacy which we find rather frequently. It will serve to illustrate our point.

If the child feels inadequate or that he must prove himself, he will not be helped by being reprimanded or being ostracized from the group. The feeling will tend to remain in spite of these procedures. In fact such procedures may actually increase the feeling of inadequacy and thus intensify the mental strain. This may give rise to more vigorous action or a different approach on the part of the child.

The adult in turn may initiate more vigorous measures and this may tend to cause the whole round of strains to rise to a new level.

A study of such behavior suggests that if the person dealing with the child could learn to appreciate the factors producing it and change the non-causal or "symptom" approach to an approach that takes account of the dynamics of behavior the chances of blocking strong motivations would be lessened and the chances for cooperative and mutually satisfying interaction increased. If the teacher is aware that a feeling of having to prove oneself may underlie the bragging behavior she is more likely to study the child carefully to see if there are indications of such a feeling and if there are, she can plan how to help the child to work out the feeling in more constructive ways.

If we examine the fundamental desires of children such as the desire for security and self-respect we soon realize that we have no quarrel with such wants. We do not want any child to feel that he does not have a reasonable chance to cultivate and use his abilities. Nor do we want him to feel that there are things around him that will harm him and from which he cannot be protected. The difficulty arises not so much from the nature of the feeling the child is trying to work out but from the method he uses for this.

There is the further interesting fact about human behavior, namely, that each one of the desires — whether the desire for activity, for food, for security, for self-respect, for sexual expression, or any of the fundamental demands of the human personality - each can be satisfied in many different ways. We can illustrate this by considering the feeling of hunger. When a child is hungry he can satisfy his desire for food in various ways. One child may eat meat and potatoes, another macaroni and cheese. The desire for food is one thing, the method by which it is satisfied is another. They are not the same. In fact, there are many ways in which a balanced diet may be achieved. There isn't just one way.

We can think of ways of satisfying the child's desire for food that will make use of the foods that are available and that his parents can buy, or he may satisfy his desire through special foods that are difficult to obtain and which require special preparation and great expense.

If the child uses the second method he may make it very difficult for his parents to "balance the budget." If he uses the first, his demand for food is met and the parents would tend to have less worry and less emotional strain. The interesting thing to note is that the child could learn either method.

The food example illustrates several points. First, there are several different ways in which a desire may be satisfied. Second, these methods may differ in the amount of frustration they produce. The child who has learned to like a variety of foods will have fewer adjustments to make when the kinds and supply of food change. The child who is limited to a few foods may have many frustrations when the kinds and supply change.

Let us apply the points we have just made to the child's impulses to activity. These impulses, like the child's desire for food, may be satisfied in many ways. Some of these ways tend to lead to cooperative behavior, some to non-cooperative behavior. The child may get up and run about the room whenever he feels like it. That would be one way to satisfy the impulses to activity. But under ordinary conditions, it would interfere decidedly with the work of others and the class.

But letting the child get up and run about the room is not the only way in which the impulses to activity can be satisfied. The impulses can be satisfied through less boisterous activities once the child learns how to do this. Suppose we start in the kindergarten or even earlier, with a problem of alternating activities such as writing, drawing and singing, with work requiring moving about.

The periods of relatively active play and work can alternate with periods of relatively quiet work and play. The "quiet" periods of listening to a story, looking at pictures, and working with clay can be short at first, and the "active" periods can be long. Gradually, the proportion can be changed.

Thus the child has a chance to learn to direct more of his impulses into the channels that are used in writing, drawing, cutting, and similar activities. The impulses are not blocked, they are gradually channeled into activities that go on when the child is engaged in listening, looking and other activities we have mentioned. The important point to note is that this channeling of impulses is something the child can learn.

But it takes time to learn it. It cannot be done suddenly. We cannot take the child from an environment where he has done as he pleases and suddenly expect him to take part in group activities which require taking others into account. It takes time to learn to channel the impulses to activity into the kinds of work and play that make possible working with others.

In the same way, the child may learn ways of satisfying desires for doing something worthwhile, of being a person of dignity and self-respect. He may in his early years attempt to satisfy his desire of proving that he can do something by having *his* wishes

the only consideration. But that is only one way in which these desires can be satisfied. There are other ways.

For example, the teacher and parent may work with the child in such a way as to show him that they are trying to understand him. His desire for being a person of worth will thus already partially be met when he begins to realize that in the eyes of his teachers and parents he is so important that they want to know how he feels and what the problem is that he faces. As we attempt to get genuinely acquainted with the child he will begin to feel that he counts for something, that he is a person of worth.

This fits in very well with the basic Christian emphasis of the worth of the individual. Thus, the teacher who is sincerely trying to understand the child, the child's feelings and problems is demonstrating in a very real way through her behavior what it means to consider each person as valuable in his own right.

There is no substitute for the teacher who tries to understand each child in terms of his particular joys, fears and sorrows. The church school teacher can give a good demonstration, perhaps we should say, can be a good demonstration of what the Christian principle of the worth of each individual really means. Each child is important enough that the teacher wants truly to understand him, the situation he faces and how he is trying to solve it.

Furthermore, the teacher can observe how the child reacts to the assignments she makes. Does the child feel that what he is asked to do will help him in his struggle to become a person of worth and self-respect? If not, how can she guide him to see that doing the assignment will really help him and not just please the teacher? There is much reason to think that in teaching we should give far more attention than we have been giving to the feeling of the child toward his work. No human personality — and this includes adults as well as children - can work long at something that he does not feel will help him to become a person of significance and worth.

There is a third application for the teacher. We have indicated that there are many ways in which a situation may be worked out and that some of these ways are constructive and others are not. However, when we examine much of our teaching in the social behavior area we find that there is but little that helps the child to learn the several different ways in which a situation may be worked out. There is little that helps the child to consider these different ways in terms of the effects which they have. Thinking of alternative ways in which situations can be handled and of the effects that these ways tend to have on the persons involved would seem to be an effective way of helping the child to learn what it means to consider the needs and feelings of others. In our example of bragging, instead of ostracizing the child or reprimanding him it would seem more helpful if the teacher could set the stage so that feelings of having to prove oneself or any other feeings which may underlie bragging behavior could be listed and then studied as to various ways in which such feelings could be worked out. What are the different things that a person who feels inadequate or feels that he has to prove himself could do? And what might be some of the very probable consequences of each of these alternatives? After the alternatives have been set forth and their consequences considered, then the child is in the position to look at the whole array and see why certain methods are more constructive than others.

It seems that in our teaching we do very little by way of helping the child to learn the basis upon which decisions can be made as between constructive and non-constructive ways of living. There is a tendency to teach the child that method A is right, and method B is wrong, without giving him the opportunity to examine methods A, B, C, D, and

E — some constructive and some not — in terms of their effects. This is what the child needs if he is to learn the differences between methods that are helpful and those that are not.

In this respect the present situation in the teaching of behavior appears to be quite different from that prevailing in the teaching of other types of ideas. When we teach the child the idea of a horse for example, we show him objects which are horses and objects which are not horses. Gradually we help him to build up the characteristics that distinguish horses from other objects.

It would seem that if we want to help the child learn what it means to think of others - to think of them as our brothers - we should include much more about ways of solving the daily situations that the child meets, including methods that make it difficult for others to work out their feelings of security and personal worth as well as methods that help others to live as persons. It seems to the writer that the parable of the Good Samaritan is an interesting example of how Jesus taught by considering both nonconstructive and constructive ways of solving a situation. Through the discussion of a variety of alternatives of both types he sought to develop the idea "And who is my neighbor?"

We can guide the child to develop a functional appreciation of Christian and non-Christian ways of living and this functional appreciation will help him to think through the variety of daily situations he meets. The chances of blocking development are materially lessened and the possibilities of constructive work and play materially increased. Thus the mental health of the child is strengthened.

CORRECTION — Reuel L. Howe, author of the article *The Theological Aspects of Commitment* in the July-August issue, is Professor of Pastoral Theology at the Protestant Episcopal Theological Seminary, Alexandria, Virginia, and *not* at Richmond, Virginia, as stated on page 290.

CONTRIBUTIONS OF PSYCHIATRY TO RELIGIOUS EDUCATION

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IN RECENT years dynamic psychiatry has made a considerable contribution to our understanding of the genesis of ethical and theological ideas, and of the self-acceptance and self-identification of the individual. We have, however, hardly begun to apply this new knowledge to the field of religious education. In a brief article like this one, only a few areas in which the two fields overlap can be surveyed.

To understand conscience, for example, with the development of which religious education is greatly concerned, we have been afforded many insights by psychiatry. The young child starts out having crude, almost savage impulses, which he craves to gratify. The mother, the child's mentor and loving protector, is immediately confronted by two alternatives: shall the child's impulses be suppressed, or shall they be permitted full and complete satisfaction? These alternatives reflect not only contrasting principles of childrearing, but of education and of religious philosophy.

Some start with the assumption that everything the individual is endowed with is automatically good and should therefore be permitted untrammelled expression. Pseudoprogressive educators follow this philosophy, many parents permit it to prevail in their homes, and it is the basis of hedonistic philosophies of life. In this orientation, permissiveness knows no bounds. Nothing the child can do is ever bad, no matter how destructive, crude, rapacious or savage. One merely bows before the hurricane and prays that it will soon pass.

The opposite point of view is well exemplified in Anna Freud's story of the mother who tells the maid to go see what the children are doing and tell them to stop it. Whatever the

children choose voluntarily to do must inevitably be bad, hence it must be suppressed if we are to succeed in training.

Psychiatry has high-lighted how thoroughly unsatisfactory both of these approaches are. We now know that to force the child's instinctual urges and impulses down beneath consciousness and repress them, is like sealing up a kettle and putting a little light under it. Psychosomatic illnesses, neuroses and even psychoses are associated with what Freud calls "the return of the repressed." On the other hand, if we permit absolutely free expression of the instinctive impulses, without teaching the child to conform to reality, we make outcasts from society, criminals and delinquents. These demand untrammelled gratification of their wishes without concern for others, for principle, or even for the realities of life.

We have learned the validity of the middle road, the road of what we have come to call "sublimation." We take the crude impulse and without either pushing it completely out of mind or giving it absolutely free expression, we mold it, discipline it and elevate it to ever higher forms of expression, which are acceptable in civilized society. Character and integrity are the results of this process, and self-acceptance and self-control are its byproducts.

Because from the moment he is born the mother stands by 24 hours a day to serve him and satisfy all his desires, the infant develops ideas of omnipotence and believes his mother is his exclusive possession. However, in

¹ This subject is treated extensively in the author's recent book, *The Road to Sexual Maturity*, (Simon and Schuster), in the chapters, "The Well of Delight," "The Fruitful Fantasies of Infancy" and "The Sight That Civilizes."

time he comes to learn that there are others in the family who share her — brothers and sisters, and particularly the father. He learns that he is, in fact, subject to his mother and must obey her: he has to do what she wants if she is to do what he wants; he has to love her so that she may love him. The real crisis comes when he wants a certain thing and mother forbids the satisfaction of it. This is the conflict out of which conscience is born.

How is it resolved? In a loving home, it is done one way. The child is weak and helpless; the mother is great and powerful. The child uses the old politician's dictum, "If you can't lick 'em, join 'em," and swings the whole situation around. He joins his mother. He makes her wishes his wishes, and her desires and commands part of himself, denying himself anything that conflicts with his mother's precepts. Through "swallowing" or incorporating her into himself, he acquires her as a partner and becomes as big as she is. Her authority becomes his authority, and his power as great as her power. This is his highroad out of the world of infantile fantasy, into the world of adult reality. He can become an effective individual, able to deal with his environment and cope with his problems, because of this partnership. Mother, or the other authority figures who gradually enter the picture to enlarge the scope of the child's moral heritage, assumes an ever smaller share in decisions as the child grows toward maturity, until he is able to stand completely on his own two feet.

Mutuality of love is the crucial component in this development. The child must feel, "I am so strong in my mother's love that I can yield to her without feeling defeated." Then there is no damage to self-respect and no need to rebel, and in time the child becomes sole owner of his own soul.

The genesis of conscience is thus shown to be not only the germ of character and integrity, but also the gateway to freedom. Free Will can not be identified with infantile omnipotence fantasies of doing whatever one wills. It becomes, instead, the capacity freely to accept and incorporate within oneself "the yoke of heaven." Discipline, self-accepted because of love, seems, therefore,

demonstrated by dynamic psychiatry to be the cornerstone of civilization. This is also the foundation of the religious point of view. If the astronomer looks at the heavens and predicts, he can do so because of the discipline of the heavenly bodies. They obey law. Security in human life, whether in that of a child or of his parents, stems in large measure from the preponderance of certainty and justice over capriciousness and inequity.

Man can be free, therefore, only when he operates in relation to the laws of the universe and the rights and requirements of his fellowmen — another way of saying that acceptance of reality and relatedness are the root and branch of man's freedom as an individual in the universe. Only those who are at home in the universe and accept its laws are able to modify accepted tradition so that it may move forward and grow in strength and authority. As the child "swallows" the image of its mother, so man "swallows" the image of God, thereafter looking out upon the world with confidence and conviction, holding the hand of the divine partner and moving forward to social and religious maturity for man-

Ethics, from this point of view, must be rooted in the realities of experience, rather than in credal formulations. Behavior must be tested continuously in the crucible of cause and effect, and errors corrected rather than absolved, if the individual is to be able to withstand the winds of temptation or adversity and stand firm.

Dynamic psychiatry has also contributed much toward our understanding of the formation of concepts of God and of other religious ideas in the growing individual. It has pointed up how much of the child's religious orientation to the universe is influenced by the kind of relationship which exists in the home between the parents, and between the parents and the children.

In a home where the mother, true to the pattern in which God created her, cherishes and never rejects her femininity, both as a wife and a mother, where the father is the prototype of strength and masculine procreativity, as well as of love and tender protectiveness, and where the child is regarded as having

worth and dignity in his own right, as he matures, there a healthy God concept can develop. The child can conceive of a friendly universe, ruled over by a good, kind, loving and supporting God. Such a God tempers justice with mercy, and strengthens love with limits, just as an earthly father must do if his child is to be reared properly.

However, in a home in which the parental figures are harsh, cruel, rejecting, punitive and demeaning in their attitude toward the child, we must expect some identification of the Father in heaven with the father on earth, and some projection of the child's reactions onto his concept of the relationship between God and man. It is a subject worthy of study to trace the relationship between the personal history of great religious figures of the past and present, and their theological concepts and teachings.

All adolescents rebel to some degree against the authority of their parents. They must do so if they are to push away from their family hearth, the source of their protected dependency, and go forth to become adults in their own right. However, the healthy rebellion of adolescence is soon replaced by an equally healthy acceptance of authority, the authority of adult codes and conventions, principles, ideals and laws. The mature individual has no difficulty living under this authority, as he can also live under divine authority. He can accept himself as a personality, can accept his gender, his excellencies and his shortcomings. He can also have a good relation with his siblings within the family, as well as with his fellow men outside — he can cooperate and compete, deal with subordinates and superiors, handle success and adversity — because his orientation to the universe and the immutable laws by which it is governed is neither one of surly rebellion, nor of abject, fear-laden submission.

These insights, stemming from psychiatry, have emphasized the home as the locus of the most important religious educational function which we have to accomplish, and the parents as the most important teachers. It has also shifted to the early years of child-hood our concept of what is the peak-point

in the process of molding character and values. In the religious education of the child, what might be called the "occult curriculum," the instruction which never appears in textbooks or in classrooms, but which insinuates itself and is absorbed out of the behavior and attitudes of the elders who surround the child, seems to be the most effective curriculum. The school can round out and amplify, can substitute and correct, but it cannot create "ex nihilo." The child continuously behaves as though his injunction to those who would teach him religion is, "Your actions speak so loudly that I cannot hear your words." Grown-ups cannot pontificate about eternal verities, while themselves floundering in a morass of confusion about the ethics of family life, business, politics, or international relations.

Psychiatry, by its own example, has taught us how much more important it is to listen than to talk, and how slowly and laboriously basic changes in character and personality are accomplished. An ounce of self-motivation and participation from within and a grain of insight, are worth tons of pressure from without, resulting in pious promises. We know that people are not always aware of their own motivations, and that this includes ourselves, hence to ask why we and others behave as we do in certain situations is a better approach toward ameliorative action than to rush to "do something about it."

We can also learn many specifics, like how important it is in working with adolescents to follow the principle, "No meeting without eating," or to assure them success experiences in creative expression to help overcome inferiority feelings, or to be willing to set book learning aside temporarily, when they become engrossed in the excitement of their newfound boy-girl interests, which can be the springboard for the most realistic explorations into the whys and wherefores of existence, the meaning of life, sin and guilt, love and hate, the hereafter, and the like.

Psychiatry has many contributions to make, also, on the role of the unconscious in the process of learning, since it demonstrated beyond doubt that we forget nothing in that realm, and that the so-called "laws of learn-

ing," which every teacher can recite by rote, apply only to the conscious part of the mind.

This, and much else, is there for us to use, when we get around to it. But we must not assume that it is a "one-way street." Psychiatry has much to learn from religion and its teachings and ministrations, and is setting about in a very systematic way to establish a

common base from which mutual assistance and enlightenment can spread in both directions

But that, as the saying goes, is another story. Here we have attempted only to glance briefly at the contribution of psychiatry to the field of religious education, a contribution which is largely still to be harvested.

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CHILDREN AND WORSHIP IN THE HOME

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WE ARE thinking of "worship" in its broadest meaning. It includes all forms of adoration and sacrifice offered to God, all the prayers, works and sufferings which man lifts to God and whereby man in turn is sanctified. Viewed in this way, worship is intimately tied to the family. For the family is the great agency charged with preparing the child for worship with the congregation at church. The child will normally learn the greater part of religious truths at home. His first acts of worship will be offered at home. His habits of attendance in corporate parish worship depend largely on home training. Whether his life as an adult will be religiously orientated or religiously indifferent usually depends more upon family influence than any other natural factor.

Besides preparing the child for participation in the whole membership of the church, the family is also in its own right a place for worship. In the very first centuries of Christianity we find St. John Chrysostom referring to the family as a "little church" or a church in miniature, and it has been a constant principle that parents have both the duty and the inalienable right to exercise the religious powers of teaching, governing and sanctifying their children. Of course the family does not replace or substitute for the rites that are reserved for the ordained minister and the central acts of worship at church; rather, the parents compliment these by their worship in the home. While worship in the

home is secondary, it is still absolutely essential, and religious revival in America will not be complete or permanent, until there is a restoration of worship in the home.

For these reasons we suggest that religious education and worship in the home are the most important and the most serious duty that parents have. Unfortunately, it is also one of the most neglected. We do not think this necessarily implies antagonism or indifference by parents to the religious education of their children. There is need of a sympathetic understanding of the problems which so engage parents that we seemingly have no time for worship in the home. The list of obstacles to spiritual growth is endless: physical requirements of home-making; daily demands of children which need immediate attention; the battles of the pocketbook; the attractions of activities outside the home, and the intriguing diversions which invade the home via radio, TV, and maga-

What can we do? Of course there is no single or simple answer. Yet it should be useful for any of us to reflect on the opportunities and problems in a general way and then to make applications and additions pertinent to our own situation. For the past fifteen years we have been in an academic-religious community where we have had contact with many couples who are trying to build their family life around religious principles. We should like to generalize from

these experiences, not with any implication of a definitive analysis or model program, but rather to provide a framework for further discussions. We have grouped our observations around four general propositions.

1. As we live, so we teach. It scarcely needs stating that the example of the parents is the natural and most effective way for children to learn to worship. In religious practices as in all cultural traits the children imitate their parents. As one spiritual writer has said, a person best indicates his sense of values by what he does when he is free to do as he pleases. The child observes the value system of his parents in their freest and most open moments: how they spend their Sundays; how they react to good fortune and to misfortune; how they respect or ignore fellow man; whether they really believe in Divine Providence. The child will know whether or not his parents take worship seriously or if they view religion as something good for him but not for them, just as they encourage him to take music lessons. The arts and intellectual disciplines can be taught successfully by others away from home without the parents themselves participating; their encouragement is enough. Worship is quite different; it does not have as its purpose either self-perfection or self-satisfaction as do the arts. Worship is sacrificial. It is not offered for what one can get out of it, but as something that is owed to God. It is not an optional, good-will practice like scouting; to worship is of divine command: "I, the Lord, am your God . . . You shall not take the name of the Lord, your God, in vain . . . Remember to keep holy the Sabbath." Likewise the words of Christ: "Thou shalt love the Lord thy God with thy whole heart . . . And the second is like it, 'Thou shalt love thy neighbor as thyself." If the parents do not respond to this command, a serious doubt is certain to be raised in the minds of the their children.

The example that the parents should set is that of regular practice of formal worship in their congregation and of practice of works of mercy in parish activity. It also means at least a minimum of religious worship in the home. Above all, it means that they

view their own marriage as a holy and sacred contract, instituted by God and regulated by God, as Scripture makes clear in so many places. Thus, the wedding anniversary is an occasion of religious celebration and not just a time for a party. The birth of a child and his anniversaries of birth call for thanksgiving that God has blessed them and entrusted them with the care of a human person. In a religious rite they have dedicated the child to God and called upon God to adopt their child and make him an heir of heaven. They call upon God for divine guidance in important decisions, and give thanks to him for his blessings. In such an atmosphere the child can grow strong in religious faith and wor-

In a way this seems like a hard judgment, and of course it has its exceptions; but parents who are concerned that their children take worship seriously must face this stern reality: they must be resolved to take religion seriously themselves. But this is really not a harsh penalty, for the full wonder and beauty and depth of marriage blooms in the shared knowledge that their union is a sacred bond. The husband and wife discover that their relationship brings them face to face with the most profound spiritual realities: the power of creation of new life, the strength in sacrifice, the joy of love.

2. Opportunities for worship. Training in worship should begin as early as possible and be a continuous, graded process. So often the mistake is made of putting off instruction "until the child is old enough to judge for himself," or the training is passed over with the thought that "they'll teach him everything at church."

Actually, training begins in the very first year of life. The mother sings hymns to comfort the baby. She says a prayer over him as she leaves him for the night. She holds him close and talks to him of the meaning of a holy picture or of a religious symbol, and he comes to identify it and her with precious moments. As soon as he can paddycake he is old enough to fold his hands and imitate positions of reverence. Along with his very first words he learns to whisper the name of God or Jesus or of his patron name-

sake. The child grows, never recalling any first moment when he began to learn about God. He has always "known" about him, he thinks.

We often miss other opportunities for introducing the child to worship by underestimating the capacity of the child to comprehend. We suggest that perhaps he learns more theology from ages two to six than he ever will again, if his parents conscientiously try to answer his questions. Where did the sun and every other thing come from? Why? Where did I come from? Why? did Grandma go when she died? During this wonderful period of "Why?" the child is really asking the most profound questions that can be formulated. He is uninhibited. He drinks up truths, senses attitudes, develops convictions. Of course he does not comprehend the fullness of the answers (and how well do we understand all the answers?) any more than he realizes the philosophical and theological depths of his questions. The important thing is that he acquires here, now, the realization of the mystery of creation, the dependency of man upon God as his Father, the greatness of God's love, and of the necessity of man to act in such a way as to glorify God and to return to him for eternal happiness. A child can easily know at seven the substance of the book of Genesis, most of the Ten Commandments, a number of simple prayers and verses from the psalms, and the main events in the life of Christ. A young child has a marvelous capacity for exulted prayer, of love and thanks to God; his prayers of petition are inclined to be minor in number and wholly unselfish. His prayers are beautiful to hear and behold.

Each family will naturally determine for itself the kinds and occasions of family worship. Still, some suggestions have wide appeal. (a) Provision should be made for common prayer, with all members of the family present if at all possible, and with all of them having a chance to participate. The religious concept of the role of the father gives him prerogatives and responsibilities in rituals and the mother often has a special role too. For many reasons it seems impor-

- tant that the power of the father to lead and to bless be emphasized, not the least of which is to demonstrate that worship is a high privilege and a manly adult activity. family prayers at mealtime, in our home we divide the family into two groups at a convenient evening hour twice or three times a week. We use a shortened version of one of the "hours" of monastic choir worship, and we read from the psalms, one verse by one group and the next by the opposite. The small children who can't read stand by, learning the cadence and words and phrases until they qualify for a book of their own. It is family worship, but it becomes also family cooperation, family song and family joy.
- (b) Perseverance in family worship requires the discipline of a regular schedule. Preferably there should be at least one common action every day; perhaps a blessing of food before meals and a thanksgiving afterwards will be all that is managed at first. The time and hour are not important, but it is important to believe that the family prayer has highest priority and that it will be offered some time this day. In view of the Third Commandment and the unswerving tradition of almost all Christian denominations, the family has a special obligation to sanctify the Lord's Day. The family arranges its schedule so that the members can participate in divine services at church (and preferably together, as a family). And in the home itself, some activities and some external symbols proclaim to all that this is a holy day: the special foods, the table setting, a burning candle during the meal, a short reading from Scripture before or after the principal meal, a family hymn, a brief period of silence during the day to allow each member a chance for private meditation. The children will know, if no one else ever does, whether we keep holy this day.
- (c) Family worship should be brief, active, varied and adapted to the experience world of the children. Long and monotonous prayers dull youthful enthusiasm; and certainly in contemporary America children will resent practices which are so long or so rigidly tied to a particular time that they are cut off from their companions and legitimate recrea-

tion. For children a full hearty burst of divine praise for a minute may accomplish more than a half hour of prayer reading. Children are in need of direct, vigorous prayers, filled with imagery, yet not too involved. (For the morning offering we use the old monastic hymn from the hour of Prime:

"Now that daylight fills the sky,
We lift our hearts to God on high,
That He in all we do or say,
Would keep us free from harm today:
Would guard our hearts and tongues
from strife;

From anger's din would hide our life;
From evil sights would turn our eyes;
Would close our ears to vanities.
So we, when this new day is gone
And night in turn is drawing on,
With conscience by the world unstained
Shall praise his name for victory gained.
To God the Father and the Son
And Holy Spirit, three in one,
Be endless glory as before
The world began, so evermore. Amen.)

The richest source for family worship is the Holy Bible, whether it be direct reading, story re-telling, or acting short dramatic scenes. For us the Psalms seem to bring the best results with the children. The marvelous combination of graphic images and the direct appeal to the Lord give the Psalms a variety that never ceases to delight the children. And the Psalms, like the Ten Commandments, represent in the mystery of divided religious faiths a common treasure from which all Christians and Jews draw.

In addition to familiar short prayers we try to introduce some changes. We follow the liturgical year, selecting psalms and prayers which reflect the spirit of the season: expectation in Advent, Christmas joy, Lenten penance, Easter exultation, and so on. Then there is the personal family year for thanks and commemoration: wedding and birthday anniversaries; on occasion of sickness, and prayers for deceased relatives and friends; prayers for guidance at the time of important family decisions; prayers for going on a journey ("O God, who didst lead the children of Israel through the midst of the Red Sea and by a guiding star didst reveal to the three

Magi the way to thyself, grant us good weather and a safe journey. . . ") The national holidays are an opportunity for children to learn that those days are also holydays, a chance to pray for and with fellow citizens and to be grateful for peace and freedom and plenty.

When worship opportunities are listed one after the other — and the above is but a sparse selection of all the possibilities — it sounds as though the busy family will have little time left for sleep and TV. In practice it takes not more than five to ten minutes a day to have a rather impressive worship program. (A short blessing before and thanksgiving after meals requires only a minute and there is still time to make a remembrance for the teenagers' project and a sick friend.) The time actually is short, but it is sufficient so that family life can be wondrously charged with the presence of God, for he has entered into each of the day's auspicious moments: rising, meals, work, retiring.

Creating a religious atmosphere. Formal worship in the home will necessarily be brief, but the objective is to integrate the spirit of worship with all aspects of daily Worship is not exhausted by the short direct moments of lifting our minds and wills to God. It carries over in a continuous attitude. It is an all day, every day affair. Worship in the home thus has a certain spontaneous quality; its content is determined by the immediate concrete occasion. The moment of pain and sorrow, the flash of fun and joy, the secret hope, the disappointment, the fear and anxiety - these are chances for a word to the child which links this world with eternal truths about love, faith, sacrifice, reparation and blessedness.

The daily routine opens the way for the mother to develop a religious attitude toward persons and things. There is, she tells the child while they are working, a Christian attitude toward work itself, a respect for property of one's own and that of others; the passions are to be moderated, subordinated to the spirit if we are to please God; selfishness violates the law of love right here and now; this is a wonderful moment to show love of neighbor; the body is the temple of

the Holy Spirit and so is respected; blessed are the poor in spirit; blessed are the peacemakers; blessed are the patient — all these and other comments are dropped quietly and calmly; they accumulate over the years, and thus a religious approach is formed. Now, worship and living in the presence of God are not just isolated acts that happen on Sunday at church; they are living ideas in terms of which the child finds purpose and guidance for his actions.

The familiar relationships of private family life are especially open to religious orientation. "God bless you" replaces "goodbye" and "good night" as expressions when children leave for school or are tucked in for the night. "The saints be praised" or similar expressions cover a variety of situations. After a task well done, the child learns to whisper to himself, "All for thee, O God." The father traces a blessing rapidly on the forehead of the child instead of patting him on the back. Feeling strange and awkward at first, the parents gradually learn to exercise their religious powers confidently and joyously; now they not only offer human love to the children but they can call down divine love upon them.

Another strong influence in formation of a spirit of religion and worship in the home is the use of art and literature. But the books and magazines of spiritual reading and religious content must be of the highest caliber, thoughtfully selected. The Holy Bible (in type that is readable) should surely be the most artistic, most precious (and most used) book in the house, and it should have a place of honor. A religious picture, statue, or for Christians, a crucifix, can help to remind the family that God is everywhere; but again much of what is called religious art fails to meet the minimum standards of art and so the family should consider well (and be willing to pay well for) whatever art they choose to aid them in lifting their hearts to

In all efforts to make the presence of God a familiar thought among children there is need of prudence. Fanaticism can only cause damage. The child and his freedom are respected. What the parents are helping him to achieve is a consciousness of the Providence of God on the one hand, without loss of his awareness of his own freedom and responsibility to perfect himself by choosing rightly.

4. To honor with joy. A spirit of joy and reverence should dominate the teaching and expressions of worship in the home. This means emphasis on the positive force of religion. We recognize that the child can be turned away from God if religion comes to be associated merely with repression, sternness, and blind denunciation of creatures and things. In family worship there is frequent opportunity to "become as little children," to be "filled with the Holy Spirit," to encourage children to enjoy the "blessedness" which was promised in the Sermon on the Mount.

So worship should try to capture the innocence and freshness of little children. There
must be dignity and reverence, but in a permissive atmosphere which allows children to
be gay and to express themselves spontaneously on occasion. On the feast of Epiphany,
for example, we have a family play in which
all march in procession and three children as
the Magi bring gifts to the youngest child
who has the role of the infant Jesus. They
make their costumes, write parts, direct and
stage, and each year they add a bit more. They
enjoy it as they would any play and any parade; yet it is still primarily a prayer and they
view it as such.

The joy of worship does not conflict with the obligations for discipline in the home, but rather gives discipline a new orientation. The children are conscious that family authority and rules are associated with religious faith. The children are expected to honor and obey in the spirit of the fourth commandment, but the parents know likewise how serious their duty is not to abuse their authority. God stands in relation to man as the loving Creator, as the merciful Father, as the honest Judge. The parents realize that the normal way for their children to learn about love, mercy and justice is through their own relations with their children. The young child is inclined to form his image of God according to the way his father treats him. The father must recognize that harshness, unwillingness to forgive, and tyranny are opposed to the Divine nature. In Catholic theology the father is head of the family as Christ is head of the Church; but if, as St. Paul states, the wife is subject to the husband, the husband in turn must love his wife (and children) as Christ loved the Church, that is, to give up his life for love of them. So the discipline ultimately is a discipline of love. "No" is still "no" in this concept, but it is justified only if it proceeds from concern for the child's good.

We know only too well the difficulties and failures which are experienced in efforts to worship in the home. We know that fatigue and sheer passion can lead parents to shout and command in a manner that in no way reflects the wisdom, mercy or justice of God. We know too that children are subject to the little frailties of human nature, and a long period of what seemed to be careful

nurturing can be undone by a burst of adolescent rebellion. Yet Scripture prepares us for failures and mysteries. The failings of the Chosen People as recorded in the Old Testament and the quarrels among the disciples of Christ for a higher place are a lesson for us. The practice of worship in the home should not lead either parents or children to expect perfection of one another.

Finally, as parents we should welcome all the findings of modern psychology which help to give us insights into behavior patterns and to understand ambivalence and negativism and projection. Yet all the knowledge of child psychology will not do parents or child any good unless he has an ideal to strive for. Psychology aids but does not substitute for religion and worship. We think the child is entitled to know about the highest motivation for his conduct: to know and love and serve God.

Religion in Current Magazines

Compiled by C. R. House, Jr., Associate Professor, Fairmont, West Virginia, State College

Question: Our church needs director of Christian Education but doesn't have the money. Is there anything we can do? This is answered in detail in *Presbyterian Life*, June 9, 1956, p. 38. (Ever hear about Lend-Lease Counseling Service?)

Bible scholars will be interested in James Brown's excellent review of The Growth of the Pentateuch, by Immanuel Lewy, in Commentary for June, 1956.

The modern counterpart of the old circuit rider is described by Janette Harrington in "Churches on Wheels," in Coronet, July, 1956.

"We are not sure how much religion is taught and how much is caught but this is the way we introduced our children to it," says Thelma S. Douglas, mother of four, in "Religion Begins at Home," in Parents' Magazine, July, 1956.

If you have been concerned about someone leaving the faith, you won't want to miss the story (case study) of "Rose" by Charles Angosf in Opinion: A Journal of Jewish Life and Letters, for May-June, 1956.

"Educational emphasis has been shifting from the individual and his exceptional qualities to the average man and his social uses," says Thomas Molnar in "The Future of Education," in *The Commonweal* for June 22, 1956.

The development and impact of the doctrine of Christian perfection is outlined by John Leland Peters in *Pulpit Digest* for July, 1956. This is a book digest.

If the public school has a Parent-Teacher Assciation, why not Church School Parents' Club? Details in Christian Herald for July, 1956.

RELIGIOUS VALUES: CAUGHT OR TAUGHT?

Libbie L. Braverman

Educational Consultant to Jewish Schools; also serving them as lecturer to Parent Teacher Workshops and Teachers' Institutes.

THE HABIT of religious living must be formed in childhood. Ceremonies and a sympathetic response to the welfare of fellowmen must be a natural part of the educational process of the child if we expect him to respond in the future in a wholesome and positive fashion.

The first social experiences of the child are as important to his later poise as are his early play routines. This applies with double force to his religious life. Therefore, the major influences in every child's life are his father and mother, his first teachers, who set the child on the road to satisfactory identification with the faith of his people.

Long before exposure to the Religious School, it is the family scene, its emotional climate, its symbols, its ideas and its attitudes, that shapes the child's outlook. Parents must not only accept, but live by the religion they profess. They must agree on their pattern of life and practice it in their every day living if they are to exert a beneficent influence on their children. The child is the first to detect insincerity or lack of integrity in his parents.

That all children need love and security in their early years is axiomatic. For minority groups such as the Jews this is especially essential if the child is to acquire a sense of security. Therefore, the actual teaching of religion should commence in the home with concrete ceremonies and observances. Ceremonies reflect the natural desire of man to give expression to his aspirations. They are primarily symbols for ideas and emotions. The symbols that require action are particularly effective when they involve emotional responses. The ceremony helps concretize values — otherwise intangible — enclosed in the living reality of conduct and practice.

Ceremonies are also describable as oases that add spiritual refreshment to life. Rooted in the religious heritage, they are implicit in almost every aspect of the Jewish tradition. In order to transmit values crystallized in the concept, it is necessary to transmit meanings. The meanings are crystallized in the ceremony.

Experience puts vitality into the concept. Participation in the common ritual intensifies the "we-feeling" of the group. Even before the child speaks, he can be introduced to this adventure in Jewish living.

Emphasis on the joyful observance of each festival makes for rich colorful experiences. The festival is a time of delight, excitement and wonder, of sharing in the family's fellowship. Passover, for instance, is an ideal festival for the child with the ritual of the Seder Home Ceremony aimed expressly at intriguing and captivating him.

Let us examine the Seder Ceremony in greater detail. With the approach of the holiday, we have an opportunity to teach the idea of freedom as a precious part of our tradition. Although Passover is for the entire family, it is the child who asks the Four Questions, thus precipitating the re-telling of the Exodus story and the saga of the Mosaic liberation.

If this teaching is to be emphatic, it must begin weeks before the actual approach of the holiday. In the Religious School, the child becomes familiar with the festival and its biography, presented on his level of agereadiness. He sings the songs, he rehearses the Four Questions, and becomes involved even in a pre-view Seder with his peer group. The school gives him the know-how, the background, the preparation, and the home gives the ritual the reality through the

follow-up and culmination when the actual observance takes place.

At the Seder, the youngest sets the stage. He is the star. He rises to ask his father, why this night is different from all other nights, why we eat Matso, why bitter herbs, why we dip the herb in salt water, and why we recline. With this motivation, the father responds by reviewing the story told in the Bible, how our ancestors were slaves in Egypt, and how the Lord brought them out of bondage. Here the child feels the impact of Jewish tradition as Jewish values are transmitted literally from father to son.

The Seder Plate containing the symbols of the holiday are explained in the course of the liturgy just before being blessed. Now the unleavened wafer (matso) is eaten; now he tastes the sweet wine; he even nibbles the bitter herb (horse-radish), tasting, as it were, the bitterness of bondage.

The Cup of Elijah rite is another opportunity for gripping the child's attention. The prophet Elijah, the great patron saint of our people, legendary in our tradition, comes to visit each home on Passover Eve. How he manages this is anyone's guess. At the appointed time in the ceremony the door is opened for the prophet to enter. Some children are sure that Elijah's cup quivers a little as he invisibly shares the cup of freedom.

The child's attention is sustained by still other features of the exciting home ritual. A piece of Matso, hidden by the father, is "found" by the child in a post-meal "treasure hunt" and can only be redeemed for Afikomen (Greek for dessert) when a special gift, specified by the child, is promised.

Throughout the ceremony, the singing keeps the child an active participant. One of the final songs, An Only Kid (of the House-that-Jack-Built variety) is sung with vigor and enthusiasm by both children and adults, for whom the song has special meaning as it suggests the final liberation of Israel by the hand of God.

The family that participates in this kind of ceremony, adults and children alike, come away sensing the feeling of identity with their people and profoundly impressed by the ideal that the Jewish people cherish so

dearly, the ideal of freedom, equality and man's brotherhood.

This is just one holiday. The others, each in its own fashion, afford opportunities for joyous family participation. Chanuko, the holiday that celebrates the first recorded struggle for religious freedom, features exchange of gifts at candle-lighting ceremonies when the family lights an additional candle each night of the holiday, until eight make the Menorah complete. Purim, the Queen Esther holiday, has the hero-heroine-villain triangle that lends itself to dramatization, masquerades and colorful pageantry.

The above suggestions are but an indication of the exciting elements of the Jewish holidays that so attractively enclose the values, the intangibles, that remain vivid today as we celebrate the events of yesteryear, each in its own season.

Another illustration of the process of investing ideals with meaning, is the method of transforming the Hebraic ideal of charity into a living, on-going experience.

From the prophet Micah we acquire a noble precept: to do justly, to love mercy, and to walk humbly before your God. Very pretty words, but abstract! How does one go about making this verbalization lead to an on-going experience?

In many synagogue schools the project called Keren Ami (Hebrew for Fund of my People) vivifies the Micah statement. Some schools content themselves with a perfunctory collection of funds with little understanding of the art of meaningful giving. But the project comes alive when it is pointed out that in Hebrew there is no such word as charity, for Tsadakah, sometimes translated as charity, actually means justice! To do justly by one's fellowman, to be his brother's keeper, is one of the axioms of Jewish living. Here children are taught to give regularly because they learn to feel a sense of responsibility for their fellowman. Giving must not only be geared to the negative goals, such as just relief and charity, but also to the positive goals of helping unfortunate people become self-sufficient, helping other children receive a better Jewish education, and lifting standards that will make this a better world.

In order to grow up to be an intelligent and generous contributor, he must be habituated to do so. To search for relevant knowledge, the data essential for participation, the choice of outcome, the carrying out of the commitment from decision to action, are thus acquired in this absorbing process, creating an impact that can abide throughout life. Thus this becomes, not a fund to which children contribute and someone in high authority distributes, but rather, Keren Ami becomes a meaningful activity through which the children learn about conditions in their own city, in the nation, and in the world. They become increasingly aware of the individual problems as they evaluate each need and decide to contribute accordingly. Through this experience they develop a sense of brotherhood with their fellowman no matter where he is located geographically.

A child thus trained feels that he personally has the answer to the prophetic query about the Lord's requirements. It becomes natural for him not only to verbalize the response to Micah, but to act it out in harmony with his religious precepts which have become part of his life pattern. He becomes an integral part of God's plan and purpose.

Examples of this procedure can be multiplied. But sufficient has been recorded to corroborate the thesis that one cannot begin too early to impart a religious way of life through actual experience and to indicate that the home and the school must together work towards giving meaning to abstract values and religious precepts. This is the supreme function of observances, customs and practices which are designed to give body to the worthwhile aims of spiritual enunciations.

VII

CHILDREN AND WORSHIP

Jeanette Perkins Brown

Writer, teacher; formerly Supervisor of the Primary Department, Riverside Church School, New York

TO BE ABLE to share worshipful moments with a child is a coveted privilege. It is one of the rewards of a children's worker in religious education.

But we know such moments do not come because a certain hour in the week is designated for worship, or because a "service" contains affirmations and aspirations which seem good to repeat. These are from the outside, and sincere worship has its rise from within. It is rather an inner awareness, gradual or sudden, of a wonder or a truth beyond one's understanding, and a conscious reaching out to apprehend it.

A leader of children learns to recognize these moments as the beginning of worship. She studies to know what brings them about, for they suggest the types of experience which she may provide which are likely to induce and hold the wonder.

The awareness may come through observation of any phenomenon of nature, as a Master Mind is recognized behind the spiderarchitect building its web, or the caterpillarspinner winding itself into its cradle ("How can they do that? People couldn't"), or the endless cycle of nature's changes ("There must be a plan; it couldn't just happen that way.")

The report of a sacrificial love which goes far beyond the call of duty for the sake of another may evoke a response like "What made her do that? She didn't have to."

Or there may be an awareness of a universal truth not recognized before, as in a third grader's "Then perhaps death isn't really death at all. Perhaps it's just one of those changings that we've been thinking about," or in a seven-year-old's "Everybody dies, or starts living somewhere else."

I call these insights the beginning of worship. They come sometimes with the realization of relationships — of oneself to a larger community; of one part of creation to another; of time to eternity.

Doris, whose grandfather had died during the summer spent in the mountains, came back to her city apartment to find among her treasures there, the little toy beetle her grandfather had given her for her birthday. She took it in her hand and looked at it. The wonder in her voice was almost awe as she said, "Just think, Mommy, my grandfather held this in his hand — and I'm holding it in my hand now!" The "somewhere else" where her grandfather now lived was so close she was almost touching it.

I call it worship when we are lifted out of our narrow, egocentric community-limited sphere to recognize a far greater one to which we also belong, and which makes us reevaluate hitherto accepted values. Marjorie, the youngest member of an art class, experienced this on her own level. A teacher in the school described the turbulent mood in which Marjorie arrived one morning. Nothing was right, or if it was, Marjorie did what she could to change its state. She snatched half-finished pictures from easels. She tore up students' work. She upset a jar of paint. Like a young cyclone, wherever she went she left destruction in her wake.

Finally a teacher caught up with her long enough to thrust a paint brush and a palette into her hand, lead her to an easel, and prescribe, "Paint a picture of the way you feel this morning, Marjorie."

Marjorie gathered tubes of the darkest colors available, squeezed them belligerently on to her palette, and mixed them all together into a most satisfactory mud-puddle.

Standing back, she scowlingly surveyed her work. Suddenly something happened.

"Where's the silver?" she demanded. "I want the silver. There was silver here yesterday. Somebody find the silver for me."

The silver was located. Marjorie took her brush and embellished her dark mud-puddle with numerous flecks of the shining tincture, and stood off to appraise her work once more. "What was the silver for, Marjorie?" casually asked a teacher in passing. And Marjorie, still scowling at her picture, slowly replied, "'Cause even when my mother scolds me there's silver in it."

Through the working off of an emotion which had to be released before Marjorie could see the truth, distorted values had taken their true shape, and the compulsion to express the truth as she faced it was as great as the earlier one. That recognition of Something Greater than oneself to which one must be loyal, and with which one longs to be aligned, is the beginning of an act of worship.

It was a mother who told me how an enforced period of quiet did for her seven-yearold daughter what the silver paint did for Marjorie.

For Judy, too, it had been "one of those days." She had managed to disrupt her father's work, provoke her brother to a quarrel, and bring enraged howls from her little sister. Frequently Judy's mother was called from household tasks to intercede, to appease, to comfort. At last she cornered Judy, bent on more destruction, and directed her to climb into her sister's high chair, to be perfectly quiet, and to think about the whole morning. There followed the first peaceful moments any of the family had enjoyed that In fact, her mother had almost forgotten her when a meek voice spoke from the corner, "Mother, may I have a crayon and some paper?" These were provided, and after another long period, "I'm all right now, Mother, may I get down?"

As Judy left the room her mother noticed something on the tray of the high chair. It was a booklet made of several folded sheets of the pad. Large printed letters on the first page read, I LOVE MY FATHER; on the next, I LOVE MY MOTHER. Opposite that, I LOVE MY BROTHER. Next came I LOVE MY SISTER, and on the last page, I LOVE GOD.

The insights which have come to these children were the result of actual experiences, with nature, with death and change, with materials, and with parental discipline. Something had happened *inside* each child to open the eyes of their spirits and make them respond as they did.

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with many leaders of religion. Contents include chapters on Vedaism, Taoism, Sufism, as well as the other important world faiths.

511 pages. 5\%" x 8\%". Published August 1956



For teachers in the church school who are eager for these "beginnings of worship" to come to pass in their own groups, such incidents point up certain conditions which make worship possible and natural.

Since experience is a primary factor, experiences must be provided out of which wonder may arise, or truth be grasped. The simplest things contain elements of wonder. Every primary child knows a peanut, has cracked the shells and thrown them away without a thought. But the day on which one of George Washington Carver's students made the great scientist come alive for our groups, with anecdotes of his beloved professor, exhibits of Alabama's soil, a rack full of Carver's discoveries and stories of the common peanut, a strange thing happened.

At the end of the talk the children lined up to receive the souvenirs the speaker had promised. They held out their hands almost reverently as into each was dropped one of those common peanuts. It was noted that not one peanut was eaten. A simple peanut had suddenly become precious. Each was clasped tightly, that its owner could take it home and share with his family the wonder that paper could be made from the shell, dye from the red skin over the nut, and butter and milk from the nut itself.

And this teacher will never forget the "wonder service" that grew from a "gift of the sea" which was left on her desk after the summer vacation. It was a long, spiraled string of what looked like seed pods from some plant, for each of the round, colorless pods, an inch or so in diameter, held tiny particles which rattled as the spiral was lifted. But a note beside it said that it was picked up on the seashore.

A telephone call to the Museum of Natural History brought the information that it was indeed a series of seed baskets, or egg capsules, not of a plant, but of the channeled whelk. A visit to the museum produced a shell which had once housed the life of a mollusk such as had produced those eggs. It's graduated whorls, its pointed tip and wide mouth were interesting and beautiful in themselves, but when the curator put beside it a tiny shell, not more than half an inch

long, explaining that this was once the "house" of a very young channeled whelk, fascination grew, for the tiny shell followed the exact pattern of the larger one, and had the little animal lived, would have increased in size as the life inside grew larger. What was more, the curator assured the teacher if one of the egg baskets should be opened, she would find still another marvel under a magnifying glass.

What wonders for the children and herself to discover! On the following Sunday armed with a three-inch shell of the channeled whelk, a tiny half-inch one (provided by the museum), the string of papery egg baskets and a magnifier, the teacher showed the children the gift she had found on her desk. She told how her curiosity had led her to the museum, what the curator had told and showed her. The two shells were in her hand as she described how closely she had examined both and found the patterns exactly alike, only different in the size of whorls and knobs.

The children listened quitetly and with interest. If they were impressed they gave no sign. So far it had been the teacher's discovery. Their own experience was only second hand.

The teacher took up the long spiral and shook it. The children could hear the soft rustle of many little particles inside, each of many pods in the long chain.

What could be inside? The curator had called them eggs. Would they look like ordinary eggs? "Couldn't we break one open and find out?"

Now the children came alive. Now it was their curiosity, their investigation, their affair. A child opened one of the baskets, eagerly watched by the others. A quantity of little dots fell into his hands. "They look like pieces of sand," he observed, "but they've got a sort of shape to them." Each child wanted and received one of the dots. Nature is profligate — the chain would serve future groups as well.

"Let's look at them under the magnifier, one by one," the teacher suggested, and "They're little shells!" the first observer exclaimed.

It was true. Even in its embryo form the new life was provided with its own protective covering, its little "house" of the same design in miniature as the shells the children had been viewing.

As each child had his turn at the magnifier the wonderment grew.

"Yes, sir, they're little shells already!"

"They're exactly like the big ones!"

"They have the same ring-arounds."

"The place where they come out — it looks so big in the big one, and mine's so little! But it's just *like* the big one."

"And inside that little bit of a thing was something living?"

"But it would grow, and its house would grow with it — isn't that wonderful!"

"I'm going to show mine to my brother. He never knew."

"Look, I put mine beside the big one. Whoever would think that big one was once as little as mine!"

A paean of praise was rising. The children's mood made their own familiar litany response, to which they had put music, natural and sincere:

"O God, how wonderful are your works, How wonderful are your works."

The little song had been made in connection with a previous experience. Now it served to express their feelings about another wonder.

This new experience would have other forms of expression, in paints or poetry, perhaps. Children's spontaneous responses often have about them a poetic quality. Put together they may become a "poem," a "psalm," a litany of their own, and these, used appropriately in later services of worship, make participation more assured and more enjoyed.

The incidents cited suggest that just as there is a first need to provide for experiences through which feelings may be aroused, there is a second, equally important need: to provide opportunities and materials for the expression of these feelings.

There are many avenues of creative expression which have value in serving not only to release a present emotion, but to recall and renew impressions when "that first fine rapture" has passed. The leader must be ready for any suitable form of expression which captures the spirit of wonder, discovery or dedication arising from an experience. It may be through spontaneous affirmations which the teacher is ready with pencil or chalk to record; or painting, symbolizing ideas taking root. It may be rhythmic movement which recreates the worshipful atmosphere, or a play which dramatizes what has been learned and felt.

As experiences accumulate, though they may be in different areas, their creative expressions show them to be related one to another; related, too, to the experiences of the past, and even of other cultures. For there is no area of life which has not its elements of wonder and possibilities of insights into truth whether the area is birth or death or a phenomenon of nature; whether growth with its many changes, or personality with its endowments and capacities. All send one back to the Source of All Mysteries, and to a sense of belonging to Something Bigger than oneself, on whose power and love we can depend, and with Whom in our best moments we wish to be identified.

A final illustration will show how a child's insight, spontaneously expressed, may, if preserved, become the basis of a service which will recall significant experiences of more than one group and provide the essentials from which worship may grow.

All the fall the interests and activities of a first grade had centered in babies. The class had visited or been visited by babies of all ages from six weeks to six months. They had seen the same babies more than once, in order to observe growth and development.

Another group was interested in Indians, and a real American Indian visited the class to tell them about the children of his tribe, their habits and behavior. He had brought his long, home-made flute and played some of his own tunes on it. And he showed them the elaborately beaded papoose carrier he had made for his own child.

In October both second and third grades had visited a neighboring Succoth booth and heard the stories connected with it. The third

grade was a very mixed group, eighteen children of varied cultural backgrounds and mental and physical capacities, One, a victim of polio, was in wheel chair. Only four of the group were girls.

From the beginning, in the organization of the class and in its activities, the teacher's aim was to make each member feel important to the group, and help them eventually to appreciate the worth of individuals everywhere. They heard the story of Nehemiah building the walls of Jerusalem, but depending on the help of every person, even the women. Another Old Testament story offered dramatic possibilities, and every children's teacher knows the value of a play in bringing out and using capacities of varying kinds and degrees. Writing, acting, producing properties and scenery offer opportunities for every kind of contribution. The boy in the wheel chair cast himself as a rock, and helped color the gunny-sacking which was to cover him completely.

One day the class climbed to the tower of their church to see the bells of the carillon. They marveled at the skill — and the machinery — required to hoist the heaviest bells to such a height; at the work entailed before that in bringing them from the ship, and before that, the actual shipping of such a cargo. They thought of the many people needed to bring the bells to this tower, and discussed the importance of each person in the long process of mining, forging, shaping, decorating, tuning and installing, and finally making the music. The carillonneur, skilled as he was, could not give his contribution without all that had gone before.

"Every single one of those people was important," Peter exclaimed, and Joel added, "Everybody is important in a different way. We found that out when we were working on our play."

Carol said that each person had some gift — God gave it to them. The teacher asked how God "gave" gifts — was it by handing them out?

"It's born in them," Joel thought.

"That makes everybody important," reiterated another, while Carol was thinking.

"There's something wonderful about the

birth of a baby," she said at last, "because a part of God comes into the world every time a baby is born."

It was that observation which suggested the Christmas service of worship to which three grades contributed from their class experiences.

It began with a recording of the carillon bells, playing a favorite Christmas carol, as three of the third graders went to the platform, listened, and then carried on a conversation which was a repetition of their own discussions in class. After the remark about the birth of a baby bringing another bit of God into the world, one of the children introduced some visitors.

"Because babies are important," he said, "we've asked some of them to come and help us in our service." Two couches were on the platform, and to these four sets of parents were now invited to bring their babies. Three were already known and beloved by the first graders. The fourth was Little Owl, the ten month old daughter of the second grade's Indian friend.

In the informal conversation which followed and which was guided by the leader, a delighted audience heard of the ways the babies were growing; what kind of care they needed, what their different cries meant and what their parents hoped for them. There was a remarkable unanimity in the parents' answers to questions, and their comments, although the families were of four different races. The Chinese baby had a hungry cry, or an angry cry quite like those of the white child or the Negro child. And what each of the four needed most of all, it seemed, was "lots of love." No parents could tell what talents or skills their babies would develop, or what business or profession they would follow when they grew up. Their concern was that each should be healthy and happy.

All the mothers sang to their babies, they said, and the Indian father played on his long flute a little tune he had composed for Little Owl (who recognized it by bouncing up and down.)

The pianist played the familiar Brahms Lullaby, and at its close Carol turned to touch the end of a manger cradle on the other side

of the gauze curtain. The back lights came up, revealing "Mary" sitting by the cradle in front of a starry backdrop.

"I think Mary must have sung lullabys to her baby long ago," Carol said, and "Mary" sang a haunting little Spanish lullaby:

God will bless the children
So peacefully sleeping;
God will help the mothers
Whose love they are keeping;
Slumber, my baby, slumber, my baby,
Arru, Arru, Arru, Arru.

The children sang one stanza of Away in a Manger, and a German carol, The Christ-child is Born, Alleluja and put their gifts

around the tree, and the service ended with a prayer to the Great Spirit, Father, and Lifegiver of us all: "For each of these babies here, and for all the babies we know or do not know, we make a prayer that Mary may have made long ago. We thank you for life, and love, and the ability to grow and learn to use the gifts you have given. May we help to make this a good world, a happy place in which to grow up, that children may be free to use their gifts and make the world still better. We pray, remembering the baby whose birthday we celebrate. Amen."

VIII

PRAYER FOR A CHILD OF REFORM JUDAISM

Raymond Israel

Director of Education, Temple Emanu-el Religious School, Dallas, Texas

FTEN PARENTS come to rabbis and directors of our religious schools and ask, "Can you give us any prayers our child can learn and say at his bedtime or his waking time in the morning?"

This article explores the area of "prayer" as a daily religious experience for ourselves and our children, who are members of the Jewish faith.

In our daily lives both we and our children have many opportunities for personal and family prayer experiences. Some of these experiences may have value religiously for the intellectual understanding we may get from them; moreover, one of the essential values comes through our emotional response to the quietness and the holiness and the sanctity of the few moments of our personal or family prayer. At the same time, a positive prayer experience develops the wholesome feeling of closeness and "oneness" berween mother, father, brother, and sister. Theodore Soares has said, "We need a rediscovery of family worship. . . . It is of the greatest possible value for children to have an association of religious expression with the home life, as giving a glow and beauty to its common ways."

Boys and girls of one particular pre-confirmation class, who are approaching thirteen years of age, have indicated their feeling about the nature of prayer. This is what seven of them have said:

- 1. "To me praying means to share everything with God troubles, happiness, and thankfulness. It not only means that, but also a feeling of being able to say anything I want without anyone else knowing what I am saying and making fun of it.
- 2. When I am happy I tell God; when I am not I ask God to help me.
- 3. To me prayer is a way of thanking God for his many blessings and is kind of like talking to him.
- 4. The main purpose of prayer to me is to bring God closer to me.
- 5. When I pray, I think of talking to the Lord and giving thanks to him and also asking him to bless my parents, my relatives and myself.
- 6. I pray to thank God for what he has done.
- 7. It is better to pray when we put our heart and soul into it. When we pray mechanically there is no feeling. It is better to pray when we feel it in our hearts and want to tell it to God."

"It is a function of worship to impress upon young and old the traditions of the religious community, to evoke a feeling of reverence and solemnity, and to enhance and elevate the relikious way of life."1

So it is, "experts" in the field of religious education, rabbis, and children too, have felt that through prayer we come closer to God, that through prayer we can perhaps come to recognize that there is purpose in life and purpose in our actions. A recognition of this makes prayer a contributing factor in helping us change our ways so that we can approach godliness in our daily relation with people about us and with the universe in which we live. Prayer, too, can help us recognize that in terms of the bigger purpose of the universe we as individuals are infinitesimal. As we approach life we will begin to realize that what we strive for in life and what we contribute in life are for something bigger and broader than ourselves as individuals. "Prayer gets us out of ourselves, out of our self-centeredness and self-love, and unites us with high purposes that make for the well-being of our fellow men."3 Through prayer, both adults and children may come to recognize that the problems we face in life are not to be solved by humanity alone; prayer can help us look to a Supreme Power as one who will guide us, inspire us, and give us strength. Rabbi Gerald Friedlander has said, "Prayer is the most suitable means of fortifying our spiritual garrison, to strengthen within us the knowledge that man lacks power and that the provision of our needs depends solely upon God."

Of course, as our boys and girls participate in prayer experiences, we must be certain that we do not fall into the pattern of "petition" prayers, just as if God were a fairy-giftgiver, providing for their every little wish. By the same token the praying of our children must not give them the notion that God is like a miracle man, who through one prayer will make an ill person well or perform magic. Our children must come to recognize that God works through man, that as man comes to understand God's way and God's

world, then God through man will more fully bring a happy peaceful world, that man being limited in understanding and therefore God is limited in what he can perform through man.

Kinds of Prayer

To a large extent we have thought of prayer experiences for our children as the memorization and rote reading of traditional prayers, adult prayers imposed upon the child. So very often we have neglected to consider what meaning the child may have gotten from the prayer or what inner emotional response he may have had from the ceremonial activity of which the prayer was a part.

By the same token, ultra-liberals have discarded completely the traditional prayer, feeling it has no purpose in the life of the modern child. Those same liberals have tried to provide opportunities for the boys and girls to create prayers from within. To a large extent this has helped the child learn prayers, but too often prayers that have had little purpose in helping the child become aware more fully of who he is, what his relationship is with people about him, what his relationship is with the universe in which he lives and what his relationship is with God. Many of our Jewish liberals, in their eagerness to modernize religion, have "thrown to the winds" the use of Hebrew in all of the child's prayer rituals.

There would seem to be value to incorporate the good of the several approaches mentioned above. Certainly with our youngest children of nursery school and kindergarten age, the learning of adult prayers would have no meaning or purpose for them. Simple prayers expressed with words on their level of understanding and within their scope of experience can have meaning to them and can prove worthy and significant for them as part of their religious maturing. With the child at this age, at bedtime the parent and youngster repeating events of the day which the child has experienced can be con-The quiet sidered a prayerful moment. thoughtfulness of the young child as he expresses to his parents the feeling of gladness that he has or the feeling of the goodness of life is also a prayer in its earliest stage.

¹Samuel Cohon, Judaism, A Way of Life.

Discussions that mother or father have with the youngster about the wonders of nature, about the awesomeness and splendor of the stars and the moon and the sun — these constitute prayer. The love and affection, the warmth and the sincerity in the family relations is also prayer; for after all, what is prayer if not an experience in which the individual comes to feel and sense a greater understanding of and awareness of the world — of people, of things, of the Creator of all.

As our child matures, a continuation of the creative type of prayer has validity, for the personal prayer is the one that come more readily from the heart. It is likely to be the more sincere prayer. It is the prayer that parallels the thought, "Know thou that whenever there rises in the heart of men a sudden joyous thought or a feeling of happiness or a sense of love for God, look then, that very moment, for the right moment for prayer."

At the same time, there is worth and merit in the child's learning basic, traditional prayers in both English and Hebrew. Basic prayers repeated with regularity at specific times in the daily life of the child make that specific time a special time. The "Motsi" (food) prayer at the table, "Kiddush" (Blessing over the wine) on Friday night, the Sabbath candle lighting prayer on Friday night, the Hanukkah candle lighting prayer, the "Four Questions" at Passover, and related prayers for other occasions, came down through the ages, passed along from one generation of Jews to another. All of these prayers serve as a device to perpetuate Judaism, give us a closer bond with our ancestors and with our ancestral religion, and also provide a religious bond with fellow religionists through the world. The learning of ritualistic prayers in Hebrew as well as English can have profound positive effect on the children, in terms of their identification with the early culture of Judaism and the "holy" language of the Torah.

Temple Worship

Judaism emphasizes that man has a direct relationship with God, that there is no intermediary. Man's prayer, therefore, is essentially a personal affair, one having purpose to him in his own religious life. Yet, just as there are values and therefore a place for family prayer, so is there validity in public worship. Each of us—adult and child—is part of society; and although we all have unique needs, so it is that all of us have common or community needs.

When we bring our children together for public worship, in some small way this type of prayer experience may give them a sense of comradeship with fellow Jews, a feeling of religious relatedness to human beings around them. This experience, in the setting of Temple, may contribute to their recognition of religion on a broader base, beyond the confines of their home. Rabbi Samuel Cohon has written, "Each synagogue unites the individual Jews of its vicinity into a community with common ideals and purposes and thereby binds them to all Israel. In its worship the individual associates himself with his people. His personal needs are integrated with those of the collective community." The individual can be the child, as well as the adult.

Our Prayerbook

Community prayer came as a result of the writing of the prayerbook and the birth of the synagogue.

The prayerbook of the Jew had its beginning during the Babylonian exile and the period which followed the exile. The "regular prayer — worship recorded in the Prayerbook came into existence only as part of the general mood of spiritual creativity. A combination of exceptional achievements appeared at this age in Jewish history, and all of them combined to create this particular religious climax."²

While in exile the great Hebrew prophets convinced the Jews that the God of the universe was still with them. They could not escape from the presence of the Lord; the Jews learned that even without their Temple, with "clean hearts" and "sincere souls" they could still have a communion with God.

The development of the meeting-house, the synagogue, in Babylonia served as the seed for the permanent establishment of the

²Solomon B. Freehoff, The Small Sanctuary.

synagogue. At the meetings the people heard the words of the prophets and read the writings of the earlier prophets. The meeting house became the center of worship, with prayers, songs and Scriptural readings. Later the Torah was read. It became the practice to read the Law and to interpret it. Finally the reading and the study of the Torah became a definite part of the synagogue ritual, taking out the Scroll and returning it to the Ark, with blessings and prayers before and after the reading.

At a later date not only the Five Books of Moses and the prophetic writing but also the spiritual poems — the Psalms — were incorporated in the Jewish worship. This lyric poetry, written by many authors, became part of the Jewish prayerbook, too.

Today the Reform Jew uses as his chief source the *Union Prayerbook for Jewish Worship* — *Part I*, the revised edition edited and published by the Central Conference of American Rabbis.

In Conclusion

Prayers from the Prayerbook, prayers from the heart and a growing appreciation of the world about him are all fundamental in contributing to the child's awareness of God and his understanding of God in his own life.

IX

THEOLOGY AND CHILDREN

Ruth E. Curry

Children's Editor, Department of Sunday School Publications, United Church of Canada

"I GUESS if I really knew what I believed, I could answer John's questions," said a mother in a parents' discussion group. They were talking about the questions children ask about religion. The other parents agreed. In the last ten years the writer has heard the same comment from many parents.

The statement presents one of the most difficult, if not the most difficult, problem we face when we talk about theology and children. This is not a new or startling situation, and its application is not limited to the theological field. It took many years, much money, and the combined efforts of pediatricians, nutritionists, food industries, and others, before mothers had enough understanding of the body's food needs so that they could be convinced that a diet of milk was not necessary nor adequate for the infant. As their own understanding grew, their ability to make the necessary adjustments in their children's diets grew, too.

In the theological sphere we are only partly along the way to an informed, literate fellowship. And, of course, the way is difficult because of the usual problems that arise when we talk about anything so personal as an individual's theology. And yet, the church cannot continue to substitute vagueness for forthrightness. Parents are concerned about religious ideas. Many of them have been trained in scientific and psychological fields. And although they agree that religious ideas should not be tested as are scientific ideas, they also believe that clarity in expression and the application of modern scholarship to biblical material are important in religion.

The children of today will be as literate and informed as the adults who teach them. Since the Christian faith is taught basically in the home, through the relationships a child has with adults, the problem takes on wide dimensions.

A young child's learning in theology takes place at first without any use of words that he comprehends. He feels he is loved by the way his parents handle him, care for him. As he grows older he associates the word "love" with this care of his parents. In time he begins to love them, to respond to their approaches, and as he matures he has periods when he is genuinely concerned about the welfare of others. These are the experiences which seem to be necessary for a child to develop a concept of God as Jesus described him. And without these experiences on the human level, it may not be possible for a child to develop a meaningful relationship to God. For in the experience of being loved by a mature Christian parent, a child learns the meaning of forgiveness and justice, which are part of the Christian's understanding of love.

But a part of our child population is not learning and probably will not learn about love at home. Although they do not form a large percentage (how large no one knows), they are important because each one is a child of God, a creature of a Creator-God. This is reason enough for the church to be concerned about them. A more dramatic and therefore more convincing reason is the public notice they gain through the juvenile delinquency courts.

The usual words about God as love beats upon their ears like loudly clanging cymbals. Even the synonyms for God, which Christians take for granted, bear heavily or have no meaning for these children.

Take, for example, seven-year-old Jimmy. He belonged to a group of second graders in an underprivileged section of a large eastern city. The children were selecting pictures which illustrate the ways in which God shows his love for us. The pictures were of people — families, doctors, nurses, children helping others, and so forth. By mistake a picture of a horse and colt got mixed in with the others.

Jimmy usually managed to keep the class in a state of confusion. He selected the picture of the horses. When it came time for Jimmy to describe his selection, he looked at the leader and asked, "When you said God loves us, did you mean, like this horse loves her baby? Does God love me that much?"

The leader suddenly realized that for this seven-year-old the words "God is like a father," "God loves each of us," were clang-

ing cymbals. Jimmy's father had deserted the family. The one time the child remembered his father visiting in the home, the mother had him put in jail for non-support. The home situation did nothing to give the child any adequate interpretation of the words, "God is like a father."

In the picture of the horses Jimmy could feel and understand a kind of love which had been denied him on the human level. We are not suggesting that we should substitute symbols from the animal world for the traditional Christian symbols. We are saying that the usual word-symbols may not always help a child to understand basic theological ideas. In fact, associating with God the word "father" may have been an obstacle which prevented Jimmy from any real understanding of the nature of God.

Or, look at ten-year-old Alice, who lives with her grandmother in a better-than-average community. Her mother is dead. Her father is in the armed services and seems to buy Alice's affections with gifts. grandmother is elderly and there is some evidence that she bestows her love as a reward for being "good." When Alice filled out a get-acquainted sheet in the junior department of the church school she hesitated at the question, "What jobs do you do regularly at home?" A leader noticed Alice's hesitancy and when she spoke to her, the ten-year-old replied, "I don't do anything at home. All my grandmother wants me to do is stay out of her way."

How could Alice understand that every person is important? Or, what had the words "God is love," which Alice had heard many times, meant to her when she had been denied, but was so much in need of, human love?

In both instances the church school teachers had to become parent-substitutes, inadequate though they may be, before those children could really learn the basic Christian affirmations about God. In the instance of Jimmy, a good relationship with a man in the church might have helped the boy to begin to have the experiences which would prepare him for the meaning of the words which are part of the Christian heritage.



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It has been said that to a page of type each person brings his past, and that for each person the page of type has different meanings. Is this not also true of the word symbols of the Christian faith? Each person, adult or child, provides his own meaning, out of his own experience, for the vocabulary of the Christian faith. And words are an important part of the Christian faith. They are an indispensable part of Christian theology. Christians ought to be expected to know them, and to be able to use them with clarity. Christianity has been described as a way of life and a set of beliefs. For children, at least, living with adults who follow that way of life is a necessary prerequisite to finding any depth of meaning in the verbal affirmations.

The church needs to help parents and teachers understand how important it is that children be loved, be forgiven, allowed to forgive, be treated fairly and justly, not simply so they will be "well-adjusted, integrated personalities" (which may be virtue enough if we realize this is the meaning of an abundant life), but so that children can come to the most effective kind of Christian living.

There is another problem facing an increasingly larger number of families. Well-meaning adults in non-denominational agencies are carrying on spectacular evangelism campaigns which are designed to "convert the children." The programs are frequently popular with adults because they offer awards or bribes for memorization of Bible verses. The awards may be as elaborate as rides in an airplane, which appeal to children. Adults seem to feel that memorization of Bible material is good, regardless of the motivation.

The theology to which these children are being exposed is clear in the following illustration.

In a group of juniors meeting as a vacation church school, the children were talking about the death of a seventeen-year-old killed earlier in the morning as he was driving his car. Some of the children had attended a program sponsored by a non-denominational evangelism organization. They had been taught that hell is a fiery furnace. (This was in the late 40's in the 20th century!) The young

man who had been killed was not an active member of any church. In the conversation one of the children said her mother had said the seventeen-year-old was not a Christian. Another child commented, "Then, he has gone to hell!" And then, "That means he's burning up right now!" And the silence that followed was broken by a tense comment from a white-faced eleven-year-old, "I hate God!" (He had been one of the regular attenders at the evangelism group, probably because he liked airplanes and the memorization of Bible verses was rewarded with a ride in an airplane.)

For these thinking juniors the efforts made to convert them backfired. Actually, the efforts at conversion made it very difficult for them even to listen to the traditional Christian views about death and hell and heaven.

In the writer's experience the most frequently voiced religious questions by adults and children are related to death, to immortality, and to the resurrection. The individual's understanding about death begins with his beliefs about God. And this understanding is rooted in his experience of love. but goes beyond that. At the time of death the adult's own beliefs receive a severe test. No one can teach what he does not know, regardless of how well-intentioned his efforts may be in an emergency. The adult's beliefs that God is good, that his purposes for us are good, that his love for us is not limited to our existence on earth, that his love is indeed eternal, and the adult who has shared these beliefs with his child, by pointing out the constancy and rhythm in the world of nature, the expressions of divine love in human relationships, can go easily with his child to the Christian belief, in faith, that even though we do not understand how or why, we know that God's love and plan and purpose continue in the life beyond the grave. This is one of the occasions (and there are many) when the experiences of the child need interpretation and when clearly stated ideas on the part of adults are necessary.

Again, we come to the fact that the greatest problem in teaching theology to children is the lack of a thoughtful, informed fellowship. Unfortunately, church attendance bears little relationship to how well-informed lay members are. In the writer's experience, it is frequently the faithful Sunday morning church service worshippers who are ill-informed concerning theology. They sometimes indicate they thought they knew the answers until they had to meet the specific questions of their children.

Such was the plight of Nancy's parents.

"My mommy and daddy told me how Jesus died and came back to life," said four-year-old Nancy as she busily dressed a doll on an Easter Sunday in the housekeeping corner of the church school kindergarten, "and they said you'd tell me how." She looked at the teacher, fully expecting an answer. One or two other children contributed details about the crucifixion which they had seen on television or had heard from older children. "They cru-ci-fied him, and it really, really hurt," commented a five-year-old. From the block corner John, a four-year-old television fan, spoke up, "Say, if this guy Jesus was so hot, why did people want to kill him?" On television the "good guy" always lives!

Later, Nancy's mother told the church school leader that she thought Easter should mean more than Easter bunnies and new clothes. So she told the four-year-old about the crucifixion and the resurrection. she was unprepared for Nancy's "How?" And indeed Nancy, who had seen a pet dog die, was most interested in how Jesus could die and then live. The finality of physical death had impressed her, and she was not prepared for this new idea. The mother went on, "I know I am terribly confused. And Nancy hit my weak spot! (Children seem to be uncanny about adults' weak spots!) ashamed to say that I've harbored doubts of my own about a bodily resurrection. But I haven't let myself think about it. Now I guess I have to!"

The young woman was well-educated and sincerely interested in the church, having attended a variety of churches across the country. She accepted quickly and easily the opportunity to talk about different points of view about the resurrection, and was relieved that others had been thinking about this.

The illustration points up again how an immature Christian theology caused a wellmeaning mother to violate the nature of her child who at four years of age could understand that Easter is a special day when church people remember Jesus and his love for people, but who could not understand that the crucifixion was man's attempt to deny the basic nature of God's love and goodness for all people, and that the resurrection is evidence that life and love cannot be destroyed. Nancy needed many more years of experience of finding out about her own and others' selfishness, and to live in a fellowship of people where the spirit of Christ is real, before she could begin to understand the resurrection. Probably no one ever comes to a full meaning of it. But we do not help the situation by introducing it to a child before he has any means of catching hold of it.

To tell a child everything the adult knows is not a sign of courage or wisdom. To teach a child what he can understand is a sign of adult maturity, and his selection is evidence of his faith that the child will continue to go on learning. Naturally, if the child raises a question, the adult answers it as best he can. But he does not *choose* to teach ideas for which the child is not ready.

The illustration concerning Nancy points up another problem. Four-year-old John represents those children whose moral and ethical standards are being shaped, if not determined, by the television industry. The bad guy must never win. This is acceptable morality. But the converse is not always true in life situations nor is it the Christian pointof-view. The right is not always the immediate victor, even though it may be in the end. In a dramatic production there must be tangible evidence that the right wins. Our one source of hope here is that our children's experience will help them see the fallacy of the television script. They know that doing what is right is not always rewarded with more friends, popularity, easier living, and so forth.

It is important for the church to recognize the human situation as it is, and to help children face the struggles and the heartaches which are involved in living according to one's best understanding of the demands God makes upon us. It is our place to lead them to those resources which can help them to live courageously.

An important part of one's theology ought to be his belief about the nature of the Church. So often the local church fellowship teaches through its actions a concept completely different from that expressed in words. We think of the church as a fellowship of people convinced of a way of life, concerned about each individual within, and witnessing as individuals and as a group to those without. And yet, the inability of most churches to secure adequate church school teachers speaks rather loudly to children about how concerned the church really is about the nurture of the children in its fellowship. Giving pins for attendance and Bibles for memorization of Bible verses places the child in the position of being concerned about himself rather than about others. How can such children ever enter fully into the meaning of the church as the body of Christ?

The last problem with which this article will deal is biblical literalism. There is not much evidence among today's adults that past methods in teaching the Bible have produced a biblically literate generation. There are a few who know the stories and some facts. There are fewer who know the meaning behind those stories and facts. There are even fewer who seem to find the Bible a resource book for daily living. This may be the result of introducing the Bible as a book of good stories which the children cannot understand. The stories, because they are from the Bible, take on an aura of fact, which makes it very difficult for the older child, young person, or adult to think of any part of the Bible as being myth. They confuse facts with truth. Even today children are still wondering about the Genesis stories and how these can be accepted if the scientific theories are also to be accepted. Too often, the religious interpretation of creation is discarded without the child ever facing the fact that the scientific explanation and the biblical story of creation do not propose to do the same thing. Christian theology demands of us a point-of-view about the Bible. Literalism has never really been recognized in traditional Protestant Christianity by any of the mainline schools. Too often, however, it continues to be an important part of the training of children.

One of the areas in which children's workers must devote more attention is to find out when and how the truths of the Bible can be made meaningul to children. At the younger age level we may find that the soundest preparation for later Bible stories is to communicate biblical truth through stories related to the child's world. This requires adults who know the Bible so well and who are concerned about the development of children that they can truly communicate to the young child the truth of the Bible without the impediments of a foreign culture and customs.

These, then, are some of the problems of teaching theology to children. The list is not exhausted. There is no set answer to any of the questions. Each generation bears the responsibility for finding new ways to communicate the Christian faith to its children. We nurture our children not to make tomorrow's Christians, but to help each child to find the resources to live as a Christian according to his age and experience. If we do this, we have faith that tomorrow's adults will continue to find and use those resources in purposeful Christian living.

CHRISTIAN EDUCATION OF CHILDREN

Mary Alice Jones

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IN HARMONY with the ancient Jewish law and practice, the Christian Church throughout its history has regarded the teaching of children as one of its major opportunities and most solemn responsibilities. The content and the procedures used in Christian education have changed during the years and the emphases have shifted, but rarely has Christian education been ignored.

There have been times in the history of the Church when apparently there was little doubt in the minds of the mature members regarding exactly what should be communicated to children concerning the Christian fairh and the manner in which it was to be done. A dramatic initiation into the Christian community at a specific time in the life of the individual and following a prescribed pattern, the memorization of formulated responses to questions about Christian faith and doctrine, the learning of the content of the Bible so that it could be retold - such plans seem to have been accepted during periods in the past as meeting the teaching responsibility of the Christian fellowship toward its children. In more recent years in the United States there has been an emphasis upon finding the felt needs of growing persons and seeking to meet these needs through providing an environment rich in opportunities for the child to widen his horizons, express himself, learn through experience, and so gradually achieve his own good life.

But it seems that the middle of the twentieth century finds the Church less confident about its efforts to minister to children. New understanding of the meaning of growth and learning, new insight into the nature of man and his predicament, as well as new insight into the nature of the Christian gospeal and the significance of the Bible, are causing most of the churches carefully to reexamine not only the practices of Christian education of children but the premises upon which it is based.

The Purpose of Christian Education of Children

It seems that the purposes of Christian education of children are now being thought of primarily in terms of helping children to respond to the revelation to man which God has made of himself and his purposes and is making of himself and his purposes. If we are so to think of purposes, we must seek to understand growing human persons and we must seek to gain increasing insight into the revelation God has made and is making of himself. We must think also of the question, Can another human person or a community of Christians help a growing person to respond to the Eternal God?

The more one ponders the sacredness of the right of each person to be his own self, and the more one ponders the unsearchable greatness of God, the more profound becomes the question of Christian education. We may not casually speak of God's purposes, nor may we bring pressure upon a person in a way which violates his own selfhood to respond to God; we may not make pronouncements about how and through what means and under what conditions God may reveal himself to a person, nor may we assume authority to say what is the "right" response of the person to God. When we are thinking of children, all these cautions are especially important because of the relative defenselessness of children against the influence of adult prestige and authority. If the encounter between the child and God is to be real, it must be the child's own encounter, his own real self responding to the real God — not a response on the part of the child to pressure

from other human beings, no matter how benevolently exerted.

The child's response to God both will be influenced by and will influence his response to other human persons. It will influence also the child's response to himself—whether he is able to accept himself or whether he rejects himself.

The Method of Christian Education of Children

Is it possible that one mature human being or a group of human beings can help an immature human being to respond to the reality of God? While acknowledging many failures, it is the affirmation of the Christian Church that it is possible.

To the question, How may this help be afforded? manifold answers have been proposed. The answer of the authoritarian infallible church is that within the keeping of the church are the ultimate answers regarding both the nature of God and the nature of man, and therefore the church through her symbols and sacraments can open the way of communication between God and man. The church which claims neither authority nor infallibility must answer the question more tentatively, but answer it nevertheless.

The church which conceives of itself as Christian community committed to God answers it in terms of fellowship and shared experience. In this consideration the Christian family is an integral part of the Christian fellowship. It is within the church and itself a miniature of the church. Within the Christian community, then, the child becomes conscious of his own selfhood in responding to other selves. As they respect his self, as they communicate with him person to person, he comes to feel their selves a part of himself, and himself a part of their selves. Thus, because they respond to it, the child becomes aware that among them there is another relationship: a relationship to another Self, a greater Self, a more completely understanding Self. He becomes aware of God as the focal point of the Christian fellowship. It is because God is there that the persons respect him as a self; it is because God is there that the persons love him as a self; it is because God is there that the persons want him to be his best self.

The primary method of Christian education is therefore, the method of fellowship. Fellowship begins before children can use language. There can be real communication between a young child and his mother long before the child can respond verbally. There can be real communication between an understanding teacher and a child, a concerned friend and a child, without words or formal symbols. So the adult in the Christian fellowship can communicate to a child the reality of his own sense of the presence and help of God before the child can respond to a verbalization or a symbolic expression of this experience. Shared moments of awe and wonder and joy between sensitive adults and young children are experiences of communication much deeper than words. By attitude and gesture and facial expression, genuine compassion and love can be communicated to a young child who is suffering or who is frightened or who is lonely, before the spoken word can have much meaning.

Being a part of the Christian community, being in communication with persons who are themselves in communication with God, can be an experience which helps a child to respond to the revelation God is making of himself. It is the method most effective throughout life. It is almost the only method effective with young children.

Whatever is done by the significant adults in a child's relationship to them, either individually or as a group, is method. Essentially method is not a set of techniques nor an organization of program, though it encompasses good techniques and program. In its essence method is the quality of relationship between each adult and each individual child in a group, among the children, among the adults, and between the adults and the children. Often in our present-day program of Christian education in families and in churches, we professionals have been impatient with leaders who do not change their procedures to more modern ones. Some of these leaders, by their possessiveness, their authoritarian, unlovely attitude toward children as things to be manipulated rather than

as persons to be nurtured, do harm children. Sometimes, however, persons who apparently do not know modern techniques are in essence using excellent method. They are themselves persons of inner integrity and are aware of each child as a person worthy of love and respect. They may use stories or songs or language or activity which seem stereotyped and unlikely aids to learning as we view them from the outside. But to the children who experience from inside themselves the genuineness and concern of the leader, even these unlikely tools become instruments that open doors of learning.

Of course, it is far better to have both sensitive teachers and good tools. We need good techniques. We have much to learn about better tools, and we need all the help we can get in fashioning them for our use. But we must not put our trust in tools! Even the best tools are valueless or even dangerous in the hands of a leader of children who does not understand the deeper meaning of method.

Good basic method has among others these specific qualities:

- 1. It helps the child to have a sense of belonging, of being a part of the very warp and woof of a group, not a bit of fringe on the outside. He is there as a physical person, to be seen and heard and given a suitable place and suitable equipment for his physical body. He is there as a spiritual person, one who has an inner life of his own which cannot be seen or heard but which can be respected and appreciated. When this inner spiritual self of the child feels companionship, shared worship, shared appreciation, shared joy with the inner spiritual self of an adult or another child, the sense of belonging is glorified.
- 2. It gives the child a feeling of security in fellowship with a "benevolent other," with one whom he trusts utterly with his whole self, before whom he can be his real self without pretense or artificial conformity and upon whom he can depend for love and understanding even when he is unlovable and does not understand himself. When this sense of security with parents or church school leaders is experienced, it may lead to

- deeper security. Parents and leaders in church groups who have themselves come into a relationship of trust in the great "Benevolent Other," God himself, can through its reflection in their lives and through the poise of spirit and depth of understanding which it gives them help children to experience security within the love and concern of the great Benevolent Other.
- 3. It can help children have a sense of significance as they participate in worth-while work. While they are yet young, children seem to yearn for the sense of being needed in a social group, of having something to contribute. Within the family and within the church, they may begin to experience being depended upon as well as dependence. Without burdening them with responsibilities too heavy for them, they can be given opportunities to help mother with the housework, to help the adults take care of their room at church, to help one another with dressing and putting on overshoes and the like. As they grow, they may increasingly take responsibilities for the life of the group in its physical surroundings, in its personal relationships, and in its outreach to others.
- 4. It gives the child a sense of support in being his best self, in rising above the prejudices, the self-centeredness which often are a part of the society in which he lives and are deepseated within himself. The Christian fellowship in the Christian family and in the Christian church gives him a ground to stand on, a sense of support, a leading out, when he sees and desires and purposes a better way. Sometimes, as he matures his insights are clarified so that he feels led out into new ways in human relations, different from those of his adults, in the expression of brotherhood, of community. If the group within which he stands is committed to seeking to understand the revelation God is making of himself, its mature members will not allow their caution to dim the spiritual glow of the younger members of the fellowship but will themselves be willing to be led. Even when they cannot accept the way along which youth is moving, they will maintain unbroken the sense of community, the sense of belong-

ing, so that the young person whose Christian convictions move him out of familiar patterns never feels isolated, rejected, alone, but always feels the warmth of supporting love following him, sometimes to correct, sometimes to recall from wrong paths, sometimes to catch up and reinforce the new patterns.

5. It gives a child a way of overcoming alienation and accepting salvation from sin. If the child is truly to respect his self and if his self is to be respected as sacred to man and to God, he must have the full right to say "no" both in his human relations and in his relations to God. He cannot be a person unless this right is protected. To all growing persons there come situations in which they do say "no" to their own best selves and to the purposes of God. Most often it is a temporary "no." It is a "no" to specifics rather than to a total relationship. Often it is a response to too much pressure, too much control. When the child feels he has to assert himself in order to be a self, he may alienate himself many times during his childhood from his parents, from his church school leaders, from his friends.

Within the Christian community of the Christian family and the Christian church, the respecting child will not be rejected. He will be corrected when he needs to be corrected, he will be shown a better way when the way he has been pursuing is not good for himself or for others, and sometimes he will be forcibly restrained from doing what he has been doing when this activity is seriously harmful to himself or to others. But the child himself will not be rejected. The Christian community will not withdraw from him: it will wait for him; it will offer him opportunities to return to full fellowship; when he chooses to return it will meet him with loving welcome, without reproach. Through thus experiencing redemption within the Christian community the child is led to a deeper response to the redeeming love of God, because the Christian community is itself expressing the redeeming love of God.

As the child matures, he comes to understand that his "no" to God is sin. He feels the pressure of sinful society and the inner drives of his own nature to rebellion against God. He must come to a major decision. The Christian community makes available to him the testimony of the Church that God offers his children salvation from sin through Jesus Christ. The Christian community shows him through its own present life the reality of the experience of accepting salvation. It calls him to venture out on this experience until it becomes his own.

Materials of Christian Education of Children

The experiences and the method we have been discussing are the basic materials of Christian education. It would be a mistake, however, to assume that only the present experiences of children as they participate in the Christian community are needed to help them grow in their response to the revelation which God is making of himself to them.

Children need not only to find Christian significance in their own experiences but they need to be called of God toward more profound experience. The curriculum of Christian education is planned by the churches for use within the Christian community in thus calling children.

Materials which are to be used in Christian education must be meaningful to those with whom they are used and must be helpful in leading children to respond to God's revelation of himself. The materials will be drawn from many sources: poetry, art, music, literature, history, biography, and the world of nature and of persons and of institutions within which the child lives. They will include toys and jungle gyms and story books, paints and crayons, magnifying glasses and chemistry sets, libraries and interviews, films, radio and television, trips and individual experimentation.

An experienced teacher of young children reports a situation in which the materials of Christian education were snowflakes. A group of kindergarten children, visiting an older group, had been invited to look through the magnifying glass at snowflakes which had been caught and held on dark cloth. They heard the older children say that no two snowflakes were ever alike. Coming back to their own room, they were talking about

their visit. One of the children asked the leader, "Is it true there are no two alike?" The teacher answered, "I have never heard of anybody finding any two that were alike." The children went over to the window. Millions of snowflakes, big and fluffy, were whirling through the air, piling up on the window sill and on the roofs opposite. The children became quiet. One child said, "And every one is different!" A moment later another child said, "And every one is different!" They were all quiet. To the leader came the sense of sureness that she and the children were sharing a response to the revelation God was making of himself through his creation.

A young child manipulating floor toys makes something he has never made before. Apparently there comes a fresh awareness of his own power, of his own self as a center of energy making things happen. He looks up and meets the eyes of an adult who senses what the child is feeling, who enters into this experience of joy in his own power. "I can do it!" the child says. The leader responds, "You can do it! God planned it that way." And deep inside himself the child responds to the revelation God is making of himself as the source of strength and energy and bodily skills.

It is the affirmation of the Christian faith that God reveals himself uniquely through the Bible and supremely through a person, Jesus Christ. The method of Christian education will, therefore, include the communication of recorded events and the lives of persons included in the Bible, and especially all that the Bible can tell them about the life and person and mission of Jesus Christ.

The Bible is the record of how God revealed his love, his care, his power, his holiness, his righteousness, his judgment to men. Almost wholly the record in the Bible is of the revelation of God to adults. The events and the situations through which and within which the revelation is reported are often foreign to present-day American boys and girls. There is much that is not understood even by the most mature and most profound

With young children there is little of the Bible itself which may be used. But young children can be brought to respond to this record through the adult members of the Christian community, in the home and in the church, who have themselves responded to this great record of revelation so that it has entered into their lives as conviction, commitment, daily living. As children are introduced to the physical book by those they trust, and there is communicated to them the sense of worth which these adults have experienced, immature persons are made ready to receive for themselves the help and inspiration which come from this great book.

Some stories, some verses will be shared directly with the children while they are young. As they grow and are ready for personal use of the Bible, we have to ask ourselves, What is the purpose which shall guide us as we seek to help growing boys and girls use the Bible? Dr. Sherrill states it in this fashion:

The central purpose in using the Bible in Christian education is to prepare the way for men to perceive God and respond to him in the present. We may call this the purpose of the continuing encounter.²

The Bible is unique because it does describe "a continuing confrontation, continuing throughout human history, throughout the life of every religious community, and throughout the life of every individual person from birth to death." For this reason, "the Bible can awaken and foster man's continuing perception of this continuing divine confrontation and can guide his continuing response to it."³

Dr. Sherill continues to the practical problem of using the Bible in teaching by pointing out that we may begin with human need and move toward the Bible, thus finding witness "to a Self-disclosure of God which is

scholars of our time. Yet through this record God makes himself and his purposes known to children today.

¹Reported in the January 1953 issue of The Chicago Theological Seminary Register.

Lewis J. Sherrill, The Gift of Power (New York: The Macmillan Company, 1955), p. 95.

⁸ Ibid.

relevant to human need."⁴ Or, we may start with the record of God's revelation and find that "the revelation is relevant to man in need."⁵

When we come to the question of materials for use with children we have to ask ourselves seriously the question, What are the needs of children with which we begin? Discovering the real needs of children is more profound than some among us would have us believe. It is much more than listing questions children ask or describing their spontaneous activity or their conduct toward others. Often real need is deeper than or even other than what is assumed from superficial observation.

The testimony of the human race seems to be that the most profound need of all human beings is for fellowship with God. Material drawn from present-day life is useful at this point and will be used. But even though the outward circumstances are different from those of present-day American life, the biblical records of God making himself known to human beings and of the response of human beings to God are likely to meet the profound needs of present-day persons, including children. When we are teaching children, we must make selections from this material. Some of it presents difficulties of understanding which interfere seriously with its speaking to children. But growing boys and girls may find the call of Abram to move out from the life of a community and enter into a covenant with God, the summoning of Moses to champion oppressed people, the encounter of Isaiah with God which sent him forth to proclaim the purposes of God to a nation, speaking to their deepest needs and bringing both comfort and challenge.

Supplementary to this major purpose are other important ways in which the Bible may be used. Boys and girls in the Christian community need to be acquainted with their heritage; they need to know the great pioneers of their faith; they need to know the history of the people among whom that faith was vivid and through whom it was kept alive

through the ages; they need to enjoy it, to rejoice in it, to appreciate it; they need to know how these great souls expressed themselves through poetry, through prayers, through activity. All this is Bible content, material to be used with boys and girls.

The record is not one of saintly human beings. The Bible is an honest book. It describes men as they are. Partly for this very reason, boys and girls today can find relevant the experiences of the persons whom it describes.

Again, we may use the Bible to help children find guidance for specific living in the midst of present-day situations. As they face problems, we may go to the Bible for light in solving them. As they seek insight into the purposes of God for us today, in dealing with the events of our own time, the relationships which we sustain, we may go to the Bible for guidance.

There are needed cautions regarding this use of the Bible in our program of Christian education. In the first place, we have sometimes misinterpreted a Bible narrative or event to make it appear to be relevant to the present-day life experiences of boys and girls when actually it is not. In the second place, we have sometimes used the great affirmations of the Bible concerning the will of God in ways which made them not an inspiration but rather a club over the heads of our children. We have used them to bolster up our own ideas of what we thought was "good" conduct for our children today. Thus we have blocked what we were seeking primarily to establish - namely, a response to the revelation God is making of himself.

To find a way to use the Bible with boys and girls which enables them to respond to it as the word of God calling men to right-eousness in present everyday living, and at the same time as a book which leads to fellowship between men and God, calling them to a more complete and loving response to God, is a teaching opportunity of great significance and great difficulty. The primary problem of the Christian community is to provide boys and girls with parents and church leaders to whom the Bible is both a light unto the feet

⁴Op. cit., p. 106.

⁵ Ibid.

in their present pilgrimage through everyday living and a record of revelation which guides them in their continuing response to the Bible as "continuing divine confrontation."

God who has revealed himself to men through the generations and who is revealing himself to men today is one God, the same God, the unchanging God. The response of men to God's revelation of himself is not always the same response because human beings differ in their spiritual insight. What we find in the Old Testament, the response of men of varying capacities to the eternal God, must for Christians be considered in the light of the complete response, the complete oneness with the God of Jesus Christ. Through him God's revelation of himself is so clear that it could be said, "He who has seen me has seen the Father." Far above all other materials, therefore, those records which have been preserved to us showing forth Jesus Christ are the significant materials for the Christian education of children.

Yet the use of these materials with children calls for extraordinary insight and skill. With young children we introduce Jesus as a friendly, loving person to whom children were important, a person made real through stories and pictures. This is where we must begin because of the nature of children; it is what they can understand. But the ultimate response we seek to encourage is not a response to a merely good man. It is a response to the living Christ, the Son of God, the Savior. How can we so introduce Jesus the friendly person that there may be growing awareness of the Christ? The life of the Christian community within which Jesus Christ is the person through whom all other persons find their way into fellowship with God teaches the child from his earliest awareness something about Jesus Christ over and beyond the stories and pictures of a kind, friendly person. From the beginning the child within the Christian community is aware of Jesus as a special person. There may not be, and probably will not be, any verbalization which attempts to define this uniqueness, but in a genuinely Christian community it is communicated from spirit to spirit. If there is any attempt at verbalization, it probably will be in some such terms as these: "Jesus loved the children (or the sick man or the lonely man, as the case may be). Jesus shows us that God loves the children (or the sick man or the lonely man, as the case may be)."

As the child matures he will learn in detail about Iesus of Nazareth, a real person who lived in a real place at a point in history. But he will learn also all that the Christian fellowship has preserved concerning Jesus Christ, the Son of God. He will learn how the Christian fellowship has found in Jesus Christ the way to genuine brotherhood, one person with another; the way to full response to the love, the righteousness of God; the way to repentence and forgiveness for sin and for restoring broken fellowship with God and with one's fellowmen. He will learn how men through the ages and in all conditions and circumstances have been so won by the revelation of God in Jesus Christ that they have been willing to endure all manner of hardship and suffering, and yet have found life glorious and blessed because of that response. As the older boys and girls come to stand within the blessed fellowship to make their own personal response in wholehearted commitment to God as revealed in Jesus Christ, they themselves will know in their own experience the fullness of life.

As a Child

The researches of science have given us valuable data regarding the nature of the human animal — how he grows, how he learns. For all these data the Christian community is deeply grateful. They have helped us to understand a great given — namely the child as he is. They have helped us to know how to safeguard and promote his physical and mental health, how to stimulate his interest, how to attract his attention. More recent and more difficult investigations are affording us fresh insight into the personality of children: how they respond to various attitudes and behavior on the part of other persons; what are the causes of abnormal anx-

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iety, intense negative reactions, antagonism that expresses itself sometimes in violently aggressive behavior, and so on. On the positive side, these investigations are helping us to understand the healing quality of understanding love when a child is in an emotional turmoil or full of deep resentment. They have helped us understand the quickening of the spirit, the opening up of larger potentialities, when a child knows he belongs; is respected, loved, depended upon.

The careful investigations of scientists have helped us to understand the rhythm of growth and approximately what may be expected in the way of physical growth, language ability, and emotional poise at various stages along the way from infancy to maturity.

This given — the human person given of God — we are coming slowly to know better and to accept in all his limitations and all his potentialities more understandingly, more happily.

There is another given — the eternal, omnipotent, omniscient, all-loving God. It is the staggering assumption of Christian education that a child, this limited human personality set in the midst of sinful society, bound by his animal needs and by human tendency to self-centeredness and sin, has also within him that which enables him to rise above his creatureness and enter into fellowship with the Most High. It is the assumption of Christian education that young children and growing boys and girls can respond to God the Father Almighty, creator of heaven and earth, as he reveals himself to them through his creation, through history, through human personality, through the Bible, through the Christian community, and supremely through Jesus Christ. It is the assumption of Christian education that within the Christian community the mature members can themselves be so at one through Christ with God that they can provide for the immature members through human fellowship and through method and materials helpful guidance in identifying the revelations of God and in making, each one for himself, an ever more meaningful and ever more complete response to God.

Church-State Separation and Religion in the Schools Of Our Democracy*

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ALL GROUPS agree on the basic American principle of the separation of church and state. But many Jews, Catholics, Protestants, and secular idealists disagree as to the place where the line between the church and state should be drawn.

I. Church-State Separation

Let us look at separation from the Catholic point of view. Even during the period of the Roman persecution of Christians, Christian theologians had a constructive view of the state. It is natural therefore that Roman Catholics, heirs of ancient and medieval political theory, should develop a well articulated conception of the democratic state. Traditionally, most Catholic theologians and publicists have maintained that the Christian magistrate has the responsibility for defending religious truth which, by faith, Catholics are in a position to define. Nevertheless, Roman Catholics have increasingly come to recognize not only in their American practice but in their theory as well, the importance of ecclesiastical freedom; and, in any event, the Catholic Church has never held that the state, even the Christian state, might legitimately control the Church Catholic. On American soil Catholic theorists have even gone so far as to recognize their indebtedness to the sects who fought so vigorously for the radical separation of church and state; for the Catholic Church has in the United States conspiciously prospered in our situation of friendly separation. Thus the responsible spokesmen for Roman Catholics in the United States would not go beyond the endorsement of what one of their lay publicists has called the "non-preferential establishment" or what an opponent has called "the multiple establishment" of all forms of organized religion. Since all forms of organized religion are tax-exempt insofar as their activities are religious, Catholic theorists would simply extend this kind of governmental support to marginal, not to the central, functions of the Church. It would never, and quite rightly, tolerate interference in the internal life of the Church or its parochial schools.

Over against the Catholics stand the secular idealists who believe that democracy itself is a kind of lay or common-denominator religion (or at least a moral force in the community); and they are opposed to the divisiveness of what they are pleased to call sectarianism within the precincts of taxsupported institutions, notably in the schools, It is their conviction that the common life lived by pupils drawn from all kinds of homes and religious traditions is the best bulwark of our democracy. Therefore the intrusion of references to religion, even without intent to convert, arouses their suspicion that the wall of separation might be eventually and disastrously breached.

Thirdly, there are the main-line Protestants banded together in the National Council of Churches. Originally, it was the concurrence of the late eighteenth century American Protestants and the broad-minded Deists which brought about the epoch-making

^{*}Adapted from an address delivered at the Eleventh Annual Spring Conference of the Jewish Community Council of Metropolitan Boston.

American doctrine of the separation of the federal government from religion, a pattern which already obtained in or was presently to be followed by the thirteen constituent states and the subsequently admitted states of the Union. Now it is important to stress the fact that the antecedents of most contemporary Protestant denominations were in the late eighteenth and early nineteenth centuries thoroughly committed to what the Founding Fathers of the Republic repletely called man's private relationship with his Creator. But any sense of the corporate character of religion, of the Church as a believing community with its sacraments and orders, was obscured by the prevailing eighteenth century individualistic stress upon personal experience and individual commitment. Thus, quite apart from the practical necessity of appeasing the rival sects by establishing none, there was the theological disposition of sectarian Protestants and their Deist allies to regard all religion as so manifestly a private matter that like the conscience it was not subject to political oversight. But with the maturation of the originally small and often bellicose sects, now become huge denominations with their national headquarters and correspondingly comprehensive social and even political concerns, it is natural that some of these main-line Protestants are no longer satisfied with a separation of religion from life, of theology from political theory, of personal morality from public ethics, which could be construed as tantamount to social and political irrelevance. In their prophetic concern for the whole of the community, including the political structures of the democratic commonwealth, they do not want to subsist on that negative freedom of mere non-interference with worship (a freedom found even in most Communist countries) without also the correlative liberty to propagate the faith; and this means to participate in the educational process. Because, then, of the rise of the social gospel and because of the stewardship which Protestants generally feel for the democratic patterns of American life, most Protestants have, in coming together in the National Council of Churches and in the Ecumenical movement generally, left it to the Protestant extremists of the theological left, like the Unitarians, and of the theological right, like the Southern Baptists, to keep mending the wall of radical separation. Many of these dissidents find expression through the vigorous organization of Protestants and Other Americans United for the Separation of Church and State. It is not that the main-line Protestant (and Eastern Orthodox) bodies in the National Council have abandoned the principle. They dutifully defend their understanding of it. But like the Catholics and also the Jews, these more "churchly" Protestants have come to recognize, in the New World as once in the Old, the importance of the role of religion in culture as well as in redemption, and the place of churchmanship as a way of life that extends through the whole of the community of faith with both its nominal and its more explicitly devout adherents. Concurrently, the Protestant capacity to evangelize by means of the revival and other typically Protestant techniques has atrophied. Only the innumerable, but small and compact Protestant sects are now capable of marshalling the kind of energy needed for street-corner and camp-meeting conversions on the pattern once common to almost all Protestants (except the Episcopalians and the Lutherans) in the period when separationism was most strenuously espoused. Hence the mounting concern of the main-line Protestant denominations with religious and moral education. Hence, the willingness of some Protestants today to shade and dapple the sharp line which constitutionally separates church from state in the realm of education.

Thus it has turned out that a fourth group, the Jewish community, along with certain Protestant sectarians, like the Seventh Day Adventists, have become the most articulate, consistent, and powerful exponents of what was once widespread Protestant principle at the founding of the Federal Republic. The Jewish community has, in effect, taken over the historic positions of a former sectarian Protestantism; and the joint statement of policy and declaration of principles adopted by

the Synagogue Council of America and the National Community Relations Advisory Council supplies us with perhaps our most responsible and judicious exposition of the radical separation of organized religion and the state in respect to public education. It is pertinent to remark, however, that the Jewish community can occupy these old positions of "sectarian" Protestantism with greater zeal, and constitutional logic than any of the mainline Protestant churches for at least two reasons.

First, the Jewish community is conspicuously concerned for democratic institutions and is notable in its support of public education, as also of all the voluntarist societies and community organizations for the promotion of the commonweal. To safeguard the freedom of the puble schools, therefore, seems an authentically patriotic or democratic task for the Jewish community. Secondly, the Jewish community has had for a much longer history than any other group the experience of democratic self-discipline. The sources of its communal democracy may ultimately be traced to the prophets. In any event, the institutionalization of this motif may be seen in the congregational synagogues of the Diaspora. Centuries of disciplined freedom have integrated Jewish communities in their symbiotic relationship with Christian and other cultures, and have given Judaism an inbred proclivity and aptitude for democratic procedures and responsibilities. But precisely because of this religious and cultural self-sufficiency, American Jewry has not developed an expressly Jewish political theory for the whole of a religiously mixed community. Jews have enthusiastically appropriated the theory of the constitutional democratic state of expressly limited powers. They have been conspicuous for their idealistic devotion to American democracy but this is not the same as working out a Jewish theory of the democratic state.

Unlike the Protestant sectarians of the late eighteenth century, however, the Jewish community has had in its elaborate educational practice more than two millennia of experience in the maintenance and communication, from generation to generation, of a complete life, religious, cultural, and social—if needs be, apart from the state and its agencies. Hence Judaism has much greater powers of spiritual propagation independent of public schooling than Protestantism out of whose matrix American public schools were first formed and then gradually secularized in accommodation to a religiously divided culture. Sociologically, Judaism is not a sect but like a church, that is, a religious community with extensive rather than limited cultural and moral assignments and preoccupations.

What I am pointing out is that, because of their long experience in cultural pluralism, Jews have theologically, institutionally, and emotionally a much easier and safer task than Christians in being absolutely consistent and unambiguous in their theoretical articulation and also in their practical inplementation of the American principle of separation of organized religion from the state. I say this, forthrightly, both to indicate how indebted all Americans should be to Jewish leadership in the continuous clarification of the vexing problem of separation, and also to enlist the sympathy of Jews for Roman Catholics and for Protestants. Catholics and Protestants repeatedly, though often inadvertently, confuse the realms of Church and State because of their inherited tendency to think of political life as coming within the purview of theological ethics and religious concern and because of the long history behind them of European Protestant and Catholic churches.

Moreover, especially Protestant Christians feel instinctively that their evangelical convictions are given social substance and political implementation in our free democratic institutions, and that the democratic way of life, with its ultimately theistic and even biblical sanctions, must somehow be communicated to the oncoming generations in the public schools.

Now as to the dependence of democracy upon religious sanctions, the Jewish community likewise agrees in principle. This has been eloquently stated in a recent declaration of the Synagogue Council; for Jews and Christians alike acknowledge the biblical derivation of one major strand in democracy. We all know that American democracy is at once a political order and a way of life with certain moral and, for many, even religious overtones. American democracy is a congeries of variously delegated political authorities ranging from the sovereign but constitutionally limited federal republic to the semi-autonomous state governments, county, municipal, and town governments, to the innumerable quasi-political and voluntarist organizations, political parties, service clubs, professional organizations, philanthropic societies, and all the rest. American democracy is still open and free. We are vocationally, geographically, socially, mobile. Our culture is pluralistic and our religious affiliations are numerous and mutually corrective. And as fair-minded democratic citizens we hope that religious favoritism and religious fears will become less and less a factor in political preference, and specifically in school board elections and the appointment of public school teachers.

At the same time, many Americans are coming to think that our vast, complex democratic society cannot be kept fluid and creatively potent without explicit religious sanctions. And many of them would say that without religion in our public schools, we shall suffer increased incidences of juvenile delinquency; and worse still, that our free democratic society will be shredded to bits; and that we should, in competition with a morally and educationally highly disciplined materialistic political rival, make the fatherhood of God and the brotherhood of man the American counterpart of the Soviet ideology; and that therefore elementary instruction in this democratic theism must be communicated to all our children in the public schools or in released-time programs and by similar quasi-public efforts.

Now of the four groupings of citizens which we have distinguished, all except the secular idealists would agree that a widespread acknowledgment of religious sanctions is integral to the full maintenance of our democratic commonwealth. And all

four groupings, secularists, Catholics, Protestants, and Jews, could rightly point to ways in which their traditions had been tributary to the American democratic ideal.

Nevertheless, even the three groupings who are *religiously* concerned with the health of democracy and with the health of our public schools differ radically on the place of religious instruction within or alongside our public schools. But they all properly raise the question how, if the historic faiths have been a major factor in the rise and elaboration of democracy, can religion be safely neglected in a complete, well-rounded education?

The term religion has, in the discussion of the separation of church (organized religion) and state, two distinguishable meanings which should be clarified for mutual understanding. Religion designates both the objective historical and cultural phenomena which we may call religious facts, and it can at the same time designate the appropriation of this kind of material in one's life of faith by those whom we call religious persons. Clearly the church must be separated from the state. But just as religious people would not on principle acquiesce in the separation of religion and ethics, so, though they agree on the separation of the church (organized religion) and the state, they would not wish to endorse such a separation of religion and education as would do violence to the integrity of either. Thus our problem, is to ascertain the degree to which we can or ought to separate faith from political and social action, and, in the schools, the degree to which we can or ought to separate religion as a cultural phenomenon from religion as personal faith.

II Religion and the Parochial Schools of Our Democracy

Let us turn then to the question of the separation of religion and government with reference, first, to the parochial schools, then to the public schools.

The American school system is not the same as the public school system. In our pluralistic and constitutionally limited demo-

cratic state, we recognize the following points.

Education is a rightful aspect of organized religion. The synagogues and the churches may properly assume the major task of education whenever it is committed to them by the parents, rather than to the state. Hence, we recognize the legitimacy of the Catholic parochial school system, the all-day schools of Judaism, and other private and religious forms of instruction under the benign but alert supervision of the properly constituted authorities of the commonwealth and nation. It should not need to be said that Catholic parochial schools are thoroughly American in that the American people have made the irreversible decision in their legislative chambers and their courts that denominational and private instruction shall enjoy full recognition alongside the statesupported system. Moreover, this is a right recognized as inherent in the Church and in the family and not a permission vouchsafed by a power of superior competence. The Roman Church has rightly insisted by appeal to the First Amendment and the allied asseverations and documents of American freedom that it may instruct its children not as a boon from the state but as a right of the Church recognized by a self-limiting state. Thus the parochial school system is just as American as the public school system, but to be American does not necessarily imply the privilege of tax support. Moreover, many would go on to say that despite our acknowledgment of the positive values of cultural pluralism, the commonwealth is undoubtedly strengthened by the fact that the majority of our pupils pass through the common experience of public education.

There are at least three distinguishable levels under consideration when we discuss public aid to or tax support of schools under the auspices of organized religion.

First, there is child-welfare legislation for pupils as children. The school is the natural congregating place of our young citizens. Dietary and medical aid may be dispensed by the state to its children as legitimately within the parochial as within the public school precincts.

The second level is tax-exemption of parochial school properties. It is not now under debate, and I do not think that it should be. Custom and the legal doctrine of stare decisis are against upsetting an immemorial practice without which churches and synagogues could never maintain themselves in the strategic centers of population. To introduce taxation of ecclesiastical properties would bring the whole problem into the arena of bitter political debate and precipitate exactly that kind of social turmoil and reprisals that the principle of separation of church and state originally sought to obviate. The constitutional principle of separationism is not appropriately invoked, it seems to me, so long as neither government nor organized religion acts in such a way as to disrupt the settled relations among religious groups, and so long as government for its part refrains from exploiting tax-exemption as a means of exercising a political pressure on religion, and so long as organized religion itself remains content with tax relief for its specifically spiritual functions of religious nurture and worship.

The third level is distinguished from the second in being a limited form of positive tax aid to the parochial system. It embraces such "auxiliary" services as housing, free text-books, and free transportation. Some of these are now legitimized by the Supreme Court, but I think there are good reasons why they should be reconsidered. Suffice it to say that whereas free lunches and medical care go to pupils as minor citizens, text books and free transportation go to them as schoolchildren. It might be argued by well-wishing non-Catholics, no less than by Catholics, that the public distribution of textbooks to religious schools would in effect mitigate the differences between the public and the parochial pupils and thus strengthen the common bonds. But there are two arguments against such an action. Catholic and indeed all nonpublic instruction under whatever religious auspices is justified pre-eminently on the ground that for the religious person a study of geography or history is as truly susceptible of religious and moral interpretation as a catechism and that even more important than the pupil's text is the religious context of instruction. Therefore even on Catholic educational premises it could be argued that the state would be supporting religious education, contrary to the principle of separationism, as much by supplying free textbooks in "secular" as in so-called religious subjects. The second argument that could be advanced even from the Catholic side against the state's supplying textbooks and other allegedly neutral supplements is that their religious system of education in this country grew strong without public aid in the days when impoverished but devout immigrants were straining themselves to build up the splendid American parochial system. Now that this system has matured and won the praise of others, the Catholic Church should not allow it to become in any way beholden to the state, the more so because of the comparatively greater financial strength of the Church at the present time. The popular threat in Louisiana to withdraw all public aids to parochial pupils if the archbishop's policy of desegregation be implemented should bring home to the hierarchy the importance of complete financial independence in the fulfilment of Catholic education.

III Religion in the Public Schools of Our Democracy

Let us turn now to the religio-political issues in respect to the public school. It is in the area of publicly supported education that the conflict over the separation of organized religion and government is currently most acute.

One of the problems concerns alleged anomalies and difficulties in the administration of released-time programs. The released-time program, initially a pan-Protestant effort to recover its position relative to the other major religious groups without withdrawing from or endangering the public school system, has, since the "chastening" of the McCollum decision and the Court's subsequent clarification in the Zorach case, been spreading widely. The term "released time" is itself unfortunate and its gearing in with the public school system is for most of

the Jewish community, Unitarians, and others, a subtle violation of the spirit, if not the law, of radical separation of church and state.

I say the designation is in itself most unfortunate. It implies that the state in the guise of the public school authorities has released from its grasp, under religious pressure or agitation, a certain amount of time that would normally go to general education. Spokesmen for released time or dismissed time could argue, however, that part of the normal band of hours commonly allotted for the instruction of our children should be shared by the synagogue and the church, which by definition are teaching as well as believing communities. Moreover, education is preëminently the responsibility of citizens as parents. In the famous Oregon decision of 1925, the Supreme Court upheld the principle that the education of children belongs primarily to parents. In an age which knows increasingly the omnicompetence of the state, we are fortunate to have this Supreme Court safeguard of the family and the child in the realm of education. nopolization of the nurture of the young by the state, even the democratic state, could be in the long run perilous to our open pluralistic democratic society, the more so for the temptations that now beset it in competing with Soviet education.

But besides the unfortunate religio-political implication of the designation "released" time, there is, for some, the questionable manner of its execution. The Jewish community and others have pointed out its possible divisiveness and psychological coercion and inadvertant but persistent intrusions of religious bias. Others have recognized the difficulty of adequately safeguarding both the religious neutrality and the pedagogical significance of the hour or hours spent in the public school by pupils who do not choose to participate in the released-time program of week-day religious education outside the school precincts. In districts or in schools where religious sympathies dominate the school authorities, there is the temptation to contrive to make the "unreleased" hour so

dull that the remaining children in desperation will sign up for the religious program outside the school. Or, conversely, in districts or schools where the released-time program has been set up against the judgment of the public school educators, there is the temptation to make the unreleased hour so fascinating with movies or even substantial civics instruction that the religious children or their parents will feel the pull of the public school during the released hour. A resolution of this tension is not possible until an ever wider range of concern and tolerance and appreciation is evidenced by parents and educators alike, and religious parents show as much concern for unreleased pupils as for their own.

Now besides the released-time program and its variants, whereby the religious communities have sought to share in the normal quota of hours publicly set aside for education, but carrying out their work off school precincts, there are at least four ways in which religion is being or has been brought into schools. These practices and proposals disturb many, namely: (1) the allegedly neutral, non-committal instruction in the basic facts about religion where these might be appropriately discussed in the grade-school or high-school curriculum, in connection with various fields; (2) the proposal to introduce a common core of religious knowledge and moral values as approved by all religious bodies in a given school district; (3) the official observance of holidays, Jewish or Christian, either by closing the school, or by excusing individual pupils, or by mingling holiday motifs in the classroom instruction; and (4) the reading of the Bible, the singing of hymns, and the saying of simple prayers.

These last two issues do not pose a problem in constitutional theory. A public school is not an assembly for worship. Therefore, the reading of the Bible (regardless of what version or how prudential the selections), the singing of hymns, and the saying of prayers, all constitute acts of worship or piety (as distinguished from instruction). Wherever the sensibilities of any pupil or the parent of any pupil are truly offended, the practices may be rightly challenged as a violation of the principle of the separation of church and state even where custom or state laws, dating from a period of more homogeneous culture, have permitted or indeed required such acts.

It has taken mankind millennia to distinguish between citizenship and churchmanship, between God and country. America has been a pioneer in separating civil and ecclesiastical functions and loyalties. public school teachers may rightly point to God and to the institutions of religion, commonly held by our citizens, but as public school teachers and public servants, they go beyond their proper competence when they try to commit or convert to religion, however innocently, by Bible reading, prayers, by mingling the observation of Chanukah and Christmas, or other forms of subtle indoctrination in, or unwitting dilution of, religious faith.

So much for religion in the public schools in the sense of worship or formal acts of faith and piety. Whatever may have been valid in the nineteenth century or whatever might be acceptable in other democracies, in our heterogeneous society, we should not be beguiled into diluting the great faiths into a kind of democratic theism nor misled into converting democratic idealism itself into kind of ersatz-religion for the public schools.

What about the historic religions as objective facts in the curriculum?

It is at this point that we take up the last and perhaps currently most controversial aspect of the relationship of religion and public education. Can it be taught neutrally and yet significantly, without offense to any religious group and this by teachers who may, while others may not, have personal religious views?

Now it can be pointed out that the humanities, including, for example, post-biblical history and the classical languages, have relatively different importance in the curriculum for religiously concerned Protestants, Jews, and Catholics. For Christians, classical history and the classics themselves, were once the theologically prescribed ingredients of a standard Christian instruction. The erosion suffered by Protestants in understanding

their own backgrounds, cultural, not to say theological, is appalling. This deterioration of the humanities and classical studies in public education in general is in part a consequence of the willingness and eagerness of the main-line Protestant educators and other leaders so to enlarge the public school system as to make it a common ground for pupils of increasingly diverse religious and cultural backgrounds. The most creative energies of Bible-reading, theologically disciplined Protestants went, in the nineteenth century, into the shaping of the American public school system. In the meantime, Catholics marshalled their extraordinary energies in building up their impressive parochial system within which they have been able to perpetuate the classical disciplines. Judaism, for its part, has been able in its all-day schools and its congregational week-day schools to communicate its own classics, so to speak, not only the Bible and the Hebrew tongue, but also the treasures of its post-Biblical literary tradition. I point out the relative disadvantage of cultural Protestantism in order to enlist some sympathy for believing Protestants who historically have contributed so much to American education and now find themselves bereft of the substance of Protestantism in the ongoing generation.

It is thus they more than any other group who would like to introduce matters of objective religious fact into the public school—this quite apart from their interest in released-time religious indoctrination. Some such instruction in the religious dimension of the various fields offered in our public schools seems to me a possible option not to be eliminated out of hand as a violation of the principle of separation of church and state. The difficulties are manifest. But on behalf of such instruction one could make the following three points emphatically:

First, when treated objectively the contributions of Jews, the Greek Orthodox, Roman Catholics, and diverse Protestants, and also Moslems and Hindus could be shown to be great tributaries to the main stream of human history. Such a presentation should be neither relativistic nor partisan, neither should it be disproportionate, nor subject

to the same type of pedagogical testing as other subject matter. Neither should it be segregated as a common core exalted above and apart from more lowly subjects. And this leads to a second point.

Religious groups who favor the inclusion of the factual treatment of certain aspects of religion in connection with general education must be prepared to accept the hazards of objective treatment! Religion is not all sweetness and light. History can not be taught without reference to war, nor civics without reference to graft and corruption. By the same token, religious matter cannot be presented without allusion to bigotry and persecution in the measure that the plain facts can be tranquilly absorbed by the pupils. Assimilability will differ from community to community. But the same stricture applies to instruction in politics and history the nearer the child is brought to his own time and community. Great aspects of the content of primary and secondary education have to be neglected, stunted, or distorted in the classroom, unless the teacher is free to discuss the religious sources or inspiration or implication in the subject under considera-

Thirdly, the teacher cannot readily engage in this kind of instruction except by the enlargement of his or her own sympathies and by extensive training. And this should be made possible by the extension of the period of training and by the promise of considerably increased salaries in keeping with the dignity and the crucial role of the teaching order in our democracy. Public school teachers should not be exposed to improper academic pressures from either the local community or the government, state and federal. Professors in both state and privately endowed colleges would for their part rightly refuse to steer clear of the religious aspects of their subjects merely in order to avoid public censure. A practicing Catholic instructor at Brandeis or a believing Jew at Boston University or a Protestant professor at the University of Massachusetts can all teach acceptably the Reformation period in history. It will be well when public school teachers can feel again, as was once true, that they are the peers and the esteemed colleagues of college professors and that with them they share in both the privileges and the responsibilities of the academic order. For upon the secondary and primary school teachers, fully as much as upon the faculties of the great universities, is laid the now almost crushing task of holding open the conduits of free-flowing information against the inexorable pressure for conformity and standardization, all in the interests of an alleged efficiency and security.

But even if the public school teachers were able to do all this both in the realms of religious facts and elsewhere, they and we know full well the constitutional limitations and also what we might call the commonweal proprieties in respect to teaching the facts about religion.

Religious faith as distinguished from religious knowledge, religious motivation as distinguished from religious information—this can be communicated only by the assemblies or communities of faith themselves who will ever be alert lest religion be converted into what James Madison called an engine of the state.

IV Epilogue

American democracy, as we understand it today, is undergirded by a widespread belief that our liberty is derived from God. In contrast, Soviet Communism, as we see it today, is undergirded by an atheistic dogma that the good of the group is the good of the individual. Now whenever we wish to test the good faith of the Communists in respect to religion, we ask how far religious bodies are permitted to organize their life significantly apart from the Soviet State. We can see how hazardous it well might be for Communism to allow independent centers of loyalty to subsist without strict and continuous supervision. But we profess a different view of religion and ideology and declare that our democratic state is great and strong precisely because it does not claim to be the Whole and the Ultimate in man's life nor to have competence in all or even the most important of our human concerns — for example, religion, art, and pure science.

Thus for those of us, Jews and Christians alike, who believe that the American form of democracy, our pluralistic and open society, really will not long endure without a belief in God - in the God disclosed to us in the Judeo-Christian tradition — for those, I say, the question of religious values in the public schools is of crucial significance. But let us so implement our convictions; indeed let us be so confident in them, that we will not imitate the practice of our chief ideological rival and gradually and subtlely impose a kind of democratic theism as the common-denominator faith of our democracy. Do we not so deeply believe that God is indeed the source of our liberties - He in whose image we are created — that we will uphold the liberty and the civil dignity of all our fellow citizens, including those, with their children, who do not believe in God?

No system of supplementing the public school instruction which makes any pupil feel the social isolation of being regarded as irreligious or of an inferior religious group can be regarded by us as deeply religious. Any released-time program which leaves a few nonparticipants twiddling their thumbs in spelling, any dismissed-time program which concerns itself only with children who already belong to churches and synagogues, yes, any congregational weekday religious program that vigorously supplements the public school curriculum, but whose leadership is unconcerned about the remaining children who do not benefit from some kind of factual religious instruction all these, I say, are democratically irresponsible. We must not allow the shibboleth of church-state separation to immunize us from our religious responsibility for the communication of religious value and insight to the children of fellow Americans who do not have the benefit of Catholic, Protestant, Jewish, and other religious forms of instruction. We dare not violate the principle of separation of church and state, but let us not use it as a lock to shut the doors of religious insight for young American lives but rather as a key with which to open up wider vistas to our children.

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EAN Albert C. Knudson, writing in Contemporary American Theology in 1932 observed: "The authoritative type of theology belongs to the past. I see no possibility of it ever becoming a vital belief again. ... The Aristotelian God with all its absolute characteristics is being toned down and doctrines of a finite God are boldly proclaimed. ... the relationship between sin and guilt is being talked out on principles that do not offend the ethical sense or ignore the best psychological knowledge. . . . In general, a much larger place is given to the hopeful possibilities of human personality, individual and social, than in the older Protestant dogmatics."1

Thus what appeared to be a cloud "no larger than a man's hand" — namely, an authoritarian orthodoxy — was considered to be receding. But orthodoxies have grown into a stormy threat to the sunny landscape of liberal theology. And what threatens liberal theology threatens also liberal religious education, its method of mediation to the people.

Liberal theology and its educational procedures are in difficulties both as to roots and as to fruits. Not only does Continental theology strike at the very foundations of liberal beliefs and procedures. So also the recrudescing older orthodoxy or Fundamentalism with its continuance of prescientific tenets, would call into question such principles as Dean Knudson described above. Humanism would substitute for a theistic orientation, anthropocentrism.

Liberal theology and its educational procedures are in difficulties also as to fruits.

¹Knudson. A. C., in Vergilius Ferm (ed.): CONTEMPORARY AMERICAN THEOLOGY. New York: Round Table Press. pp. xii, xiii.

Here the arena shifts from the ivory towers of the scholars to the market-places where people come and go. "We don't know enough about God," they cry. "Our fairweather faith is not sturdy enough for emergencies." "What is prayer? And is there any use to pray?" "We wish we knew better how to use our Bibles." "Can we dare hope for immortality?" Such are questions of a "spiritually illiterate generation" brought up through the church schools and according to well-intentioned methods of liberal religious educators.² Measured for ethical conduct the showing appears little better.³

Said so often these days as to lose traction is the observation that liberalism (both as to its theology and as to its procedures) is at a critical juncture. The amazing thing is the apparent obliviousness to the problem on the part of vast numbers. More and more ministers have been awakening to the urgency of the situation. But vast numbers of workers in religious education, many of them professionals, seem to be proceeding as if the cultural and religious milieu were much the same as twenty or even ten years ago. Their vocation is at stake, yes; but more, the vi-

²Jarrell, H. M.: "Sunday Schools Don't Teach!" in ATLANTIC MONTHLY, vol. 186, No. 6, December, 1950, pp. 58-60.

^{*}See Matthias, Willis: IDEAS OF GOD AND CONDUCT. New York: Teachers College, Columbia University Press, 1944; Ross, Murray: THE RELIGIOUS BELIEFS OF YOUTH. New York: Association Press, 1950; Havighurst, R. J. and Hilda Taba: ADOLESCENT CHARACTER AND PERSONALITY, in collaboration with Andrew Brown and others, The Committee on Human Development of the University of Chicago. New York: John Wiley and Sons, 1949; Hollingshead, Auguste: ELMTOWN'S YOUTH. New York: John Wiley and Sons, 1949.

tality and ongoingness of the very rootprinciples to which they are devoting their daily energies so enthusiastically. Many, let it be affirmed, are not oblivious. Some, having thought through the problem to their own satisfaction, have put their faith more unreservedly than before in liberal theology and its educational procedures, and are moving like strong ships into the teeth of the storm.⁴ Such heroic spirit is exemplary. Whether wise is another question.

Others, having thought through the problem sincerely in their own way, have gone squarely over into the camp of neo-orthodoxy. Outstanding individuals, standing in this camp at least while making observations, plead with religious educators to supplant their "naively optimistic forward look" with " "realistic' backward look to Christ as the ultimate meaning for contemporary life." Some say glibly that the liberal way has "failed."

Others have attempted, apparently without startling success, to find a denominator for establishing at least a tenuous syncretism of the opposing points of view. Administrative arrangements (which, to be sure, are a different matter from syncretism) were worked out by the educational representatives of cooperating denominations in the educational field, that groups of widely differing points of view might achieve some degree of fellowship if not homogeneity and might work together in curriculum-building. That the purity of liberal religious education was sacrificed is attested by studies of objectives over the years, and of the curriclulum-outlines prepared each year by committees comprising all but the most extreme examples of differing points of view. Such functioning fellowship, regardless of theological considerations for the moment, is an accomplishment of no mean significance.

Is this then the solution — to "keep movin' on," as in the words of the spiritual itself arising out of apparently insurmountable problems? *Modus operandi*, perhaps for the time being, but not really *solution*.

Two sad aspects of the picture lead one to despair of a solution being reached any time soon. One is that theologians who through the years have given little time or interest to the functional aspects of whatever theology they hold (i.e., its mediation through such methods of religious education as would be appropriate to that theology), would attempt to fight the battle out in the stratosphere of their abstract ideologies. They take with them into the stratosphere, consciously or not, mental images of methods by which they were taught when they were young - like as not, poor and outmoded methods. Some of their pronouncements, therefore, inevitably smack of such methods. Paradox, yes, for their scholarship in their chosen field is erstwhile impeccable. Suppose (for the sake of the argument) that the theologians of the world were able to reach some agreements, how could they know for sure if their tenets were not merely linear, and of "infertile accuracy"10 if not firmly rooted in the earthstuff of the human community and profound awareness of ways children, youth, and adults think and feel and grow?

For example, see Johnson, R. B., WHAT IS HAPPENING IN RELIGIOUS EDUCATION? Boston: The Beacon Press, 1948.

⁵Smith, H. S.: FAITH AND NURTURE. New York: Charles Scribner's Sons, 1946, p. 106.

⁶As for example, Ferré, N. S. F.: in RELIGION IN LIFE, Summer, 1948, pp. 341-342.

⁷See series of articles by Morrison, C. C., in THE CHRISTIAN CENTURY, June 7, 14, 21, 1950.

⁸Vieth, P. H.: OBJECTIVES IN RELIGIOUS EDUCATION. New York: Harper and Brothers, 1930; numerous restatements of these objectives have been made in the years since this writing; the

latest enumeration and latest phrasing can be secured by writing the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., 257 Fourth Avenue, New York, N. Y.

⁹Write for sample copy of curriculum outlines for current years, Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., 257 Fourth Avenue, New York, N. Y., or for denominational addresses where such outlines are published for small charge to persons other than writers.

¹⁰Phrase from Professor Robert Ulich, Department of Education, Harvard University.

Insofar as theological findings are not squared by the everyday realities and translated into process for refinement and testing, do they not carry within themselves the seeds of their own decay? To be sure, one may answer, "But leave human effort and process out; God does it all!" The question still remains, "Just how do you propose that persons be taught that God does it all?" It is the thesis of this study that there is no theology but that carries its own "built-in" methodology. Likewise, as the other side of a convex lens, a given methodology carries its own theological and philosophical presuppositions.

We affirm here that there is a problem to be faced. Is liberal religious education to go its merry way with ever-increasing efficiency in its accepted procedures, ever more exquisite refinement of its methods? Is its strategy to be a pretense of not having heard such earnest thunderings as those of H. Shelton Smith¹¹ or such sincerely searching inquiries as those of L. Harold DeWolf?¹² Or the voices of numerous others, lifting above the inertia and preoccupation, keeping the issues alive?¹³

Is the answer to be one of drifting — a gradual seeping into the curriculum materials

of the denominations and into the procedures of educators a terminology and concepts reflecting other theologies than that of liberalism? That would appear to be the trend at this writing, and it is a dangerously sutble one.14 At first this would appear to be wise procedure: "Keep contact with as many people as possible, so as to continue to have some channel for influencing them." But towards what? Sooner or later oil and water will refuse to mix. Methods belonging to one theological stem will not grow when grafted onto another, And if what the materials say and the methods for using them lack coherence, what intellectual validity or spiritual promise have they? Exactly what brand of thinking will result in a youngster nurtured in kindergarten on materials acceptable to the extreme liberal wing; in intermediate years on materials carrying terminology into which neo-orthodoxists can read their faith and Fundamentalists read theirs at the same time; and in older years on materials attempting to make a "gospel" out of social action?¹⁵ Such drifting is dangerous business — even if temporarily "good business" from the standpoint of subscriptions to literature. For the faith of tomorrow's church is at stake.

"See FAITH AND NURTURE; and article, "Christian Education: Do Progressive Educators Have a Theology?" in PROTESTANT THOUGHT IN THE TWENTIETH CENTURY (ed. A. S. Nash). New York: The Macmillan Co., 1951; and "Theological Reconstruction in Religious Education," in CHRISTENDOM, Vol. IV, Autumn, 1939, pp. 565-574; and "A Reply to Dr. Bower," in INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, Vol. XVIII, Jan. 1942, p. 3.

12"Theology Needed at Toronto," in THE CHRISTIAN CENTURY, April 5, 1950.

¹⁸Johnson, F. E.: "Issues Emerging in Religion and General Education," in RELIGIOUS EDUCATION, Vol. XXXVII, 1942, pp. 356-368; "Religious Education and the Theological Trend," in RELIGIOUS EDUCATION, Vol. XXXIII, 1938, pp. 82-86; Hunter, Edith: "Jesus, a Unitarian and a Presbyterian Interpretation" in RELIGIOUS EDUCATION, Vol. XLV, Nov.-Dec. 1950, pp. 341-348; Hunter, Edith: "Neo-Orthodoxy Goes to Kindergarten," in RELIGION IN LIFE, Winter, 1950-51, pp. 3-20.

¹⁴See article by Hunter, Edith: "Two Approaches," in RELIGIOUS EDUCATION, Vol. XXXIV, July-Aug., 1939, pp. 195-200.

¹⁶This is not to imply lack of attention to their theological bases of curriculum on the part of denominational boards and editors; some denominations are consciously seeking to meet needs of the rural and small churches by offering a curriculum approximating more closely the Fundamentalist teachings, and the needs of larger and more progressive churches by a curriculum approximateing more closely the liberal teachings. A major factor for consideration is that within a given local church, workers of different backgrounds may ask for (or order independently without checking with their church boards) material suiting their frame of reference, with the dangerous result of a variety of theological strains being taught in that one church! And tragic but true, often ministers because utterly untrained in religious education and wholly unconcerned, allow this to take place, while they scrutinize with care the theological substance of their sermonic materials!

We have suggested that theologians and liberal religious educators dare not (1) remain oblivious to or complacent in the face of the problem; or (2) drift. What then? Shall their effort be to realign the theological foundations and procedures with the newer trends in Christian thought?

— Emphatically, no! That would be to create a false dialectic, using as point of reference the neo-orthodox or the recrudescing older orthodox, and deriving clues therefrom. It is our view that such a move would be a prostitution of the high stewardship the present crucial moment offers. We will not be in a position to make vital discoveries until we have decided what is the central, the nuclear question. In our view, that question is *not*, "How shall liberalism and its educational procedures come to terms' with neo-orthodoxy or with the newer old orthodoxy?"

The history of theologies and philosophies reveals that at times without number, when dissatisfaction grew with things as they were, a dialectic was created using this dissatisfaction as one point of reference — and then writings galore began to pose the opposite. Such dialectics create tension, to be sure, but it can only go back and forth between the opposing poles. Limits are set, thus, to the range of consideration to be given the problem; and to the spontaneity that can feed into its answer.

A vast amount of writing, for example, in the heyday of liberal religious education, was devoted to enumeration of the weaknesses of Fundamentalist tenets and recommendations of methods. (In fact, this is no small factor in the prevailing negative approach many untrained lay persons appear to have found in liberal religious education. Its representatives have sometimes gone about to churches telling people with shocked horror how not to teach children or what materials not to use, rather than showing positively how to begin where they are and grow).

To the extent that leaders in the vanguard

of the old liberal religious education were busying themselves with rebuttals, they were (1) presupposing that all who picked up their writings were as cognizant as they of the forensic problem, which was not the case—particularly in the later decades when the tension of that particular dialectic had grown lax; and (2) allowing themselves little time or creative opportunity for performing the needed "translation" of their ideas into functional possibilities, so as to facilitate the use of those ideas.

The truth of the matter is, then, that liberal religious education has not yet been tried widely. Such delayed reaction is perhaps inevitable when the thinkers leave their ideas for the most part in a vaguely idealistic stage, and in linear language. To the credit of the oustanding writers, they proved capable themselves of working with groups in ways they described and of achieving the results envisioned. The lack was for sufficient directions for others, of a practical nature. A notable exception was Horace Bushnell who combined surprisingly well an insight into theological problems and educational methods, and who sprinkled his writings full of some simple everyday implications that could be worked out in home and church and market-place.

Bushnell, to be sure, took off from the starting-point of the deplorable situation as he saw it where even innocent children were regarded as "sinners in the hands of an angry God," "vipers" or worse. But he did more than stand at that point mustering arguments and hurling them against the other side. He appears in the main to have created his own tension from the two basic considerations of (1) the nature of a God who could be called loving; and (2) the nature of young, growing lives as God created them. Perhaps that is the reason why much of his writing seems as fresh and vigorous now as over one one hundred years ago.

Writers, such as H. Shelton Smith and others, who have performed the needed surgery of breaking open the problem, have done a significant service. But continuation ad infinitum of argumentation would not be

¹⁶See THE FUNDAMENTALS OF DEMO-CRATIC EDUCATION. New York: American Book Company, 1940, p. 165.

indicated at this juncture. The situation now is that "the hungry sheep look up" and must be fed. There is a stirring... Many, though keeping grimly on with their appointed tasks, are asking wistfully for light as to goals, that they may be more sure their efforts are well-invested. The clock ticks on. There may not be much more time.

The time has come, we believe, to do as William James suggests about another matter: to start freshly with integral situations, not with conceptual terms. D. Elton Trueblood tells of a film-producing company which had apparently exhausted the possibilities of improvement in their current formulae. But because the people deserved a better product still, the research analysts went back to the original equation; and building up from there, explored other possibilities until vast improvements were the result.

It is our hunch that as theology gives itself fearlessly to be tested in "laboratories" of human awareness and growth, its tenets will come cleaner, clear. That which is parasitic growth can be discarded. It is notorious how unsystematic many studies of "systematic theology" appear. And as methodology gives itself fearlessly to the white light of a wholesome theology, its principles are judged as to adequacy and means squared with ends, and thus the whole energized with purpose and meaning! This method or that, formerly grafted onto the liberalism stem from sources foreign, may need to be given particularly careful scrutiny. Some methods have been taken over from public education that — were we to trace back to the roots had their source in pragmatic philosophy and Deweyian humanism. Little wonder such methods have not always led in the directions church workers wished, even though "baptized" into liberal religious education. The sober second thought and intuition of the humble lay people has been that something important was lacking. They haven't quite known what. But they shop around for literature. And at times they go back to oldtime methods feeling somehow more sense of reality and red-bloodedness about them.

We believe the time has come for cessation of indiscriminate importing of procedures - no matter how new, how sophisticated, or even how promising - until disciplined focusing can be made on the twinpoints suggested above: the nature of God and of growing persons, and the ways the two are brought together. A methodology (perhaps more simple, even more streamlined) may be evolved that is thoroughly indigenous to this wholesome theology, and leading in every point in the same direction. It remains for those competent to outline boundaries of such a theology, one that might be called "awakening and deepening liberal." Here we are attempting to open up the nuclear question as to the relationship between the faith and the nurture.

Faith and Nurture

The task of relating faith and nurture must be a joint one, with theologian and educator moving carefully forward hand-inhand. It may not be a matter of shouting from housetops, but rather a labor of utmost humility, akin to the humility of the scientist in medical research as he enters a laboratory to test out some new drug for saving lives. Such a procedure may not attract attention for a long time, but it will be building steadily behind the scenes. Certainly it will not meet the dogmatism of neo-orthodoxy or of the recrudescing older orthodoxy with other dogmatism, and thus surrender its birthright of integrity. It will be a procedure of trying to find the truth and of letting the truth speak for itself.

One pauses a moment for a tangential conjecture. If, in centuries past in church history and in decades just past, theologian and educator might have undertaken together this joint discipline of checking with one another, probably innumerable hours of polemics and mountains of writings could have been avoided. How illy the dogmas of the church have been trusted to defend themselves! One senses in the compulsive writings of the dogmatists a corrosive insecurity. Had there first been a testing, such as the educator can give, in the human community, the tenets might have been trusted

more fully. Likewise, much spinning of fanciful webs in pedagogical writing would have been rendered unnecessary if theological and philosophical foundations had first been laid!

The writer, then, would agree with Randolph Crump Miller in his The Clue to Christian Education, not in the answers he attempts later to give, but in his statements at the outset as to the crux of the problem:

"The solution is not to inject theology into an otherwise non-theological approach to Christian education, for that is to get caught in the vicious circle of repeating the cycle of old mistakes. 17

"For the Churches corporately to find an answer to such problems as these, mrant that the educators must become theologians, and the theologians must become educators, and the writers of lesson materials must be grounded thoroughly in both educational theory and theological method. Every aid must be sought from the findings of child and adult psychology, secular educational experiences, and the sociology of learning, and in so far as the underlying theological presuppositions are sound, the Christian's educational system may make use of the findings of all the sciences related to secular educational theory." 18

It may be asking too much for "educators to become theologians" and "theologians to become educators." The Albert Schweitzers who, having achieved competence in one field, are willing and have the years to spare to start at the bottom in another field, are few! Perhaps such is not desirable generally. Superior scholarship in one's chosen field is to be commended. Perhaps a better procedure is for certain theologians and certain educators, having each achieved competence in his field, to team up! This would involve specifically certain individuals finding certain other individuals with whom they could work; and both groups would need to make commitment of their time and energies, because the task is no mean one for surfacescratching conversations in tag-ends of time.

At first, maybe even for years, the going would be rough; because each discipline

Highly necessary on both sides will be mutual respect. In this matter, let it be faced frankly that the situation today is one-sided. The educator has high respect for the theologian — perhaps not unmixed with awe. He speaks in difficult-to-understand terms of abstruse abstractions. While here and there occur words such as the educator finds himself using in worship services, these words seem cold and lifeless in the context of rigidly intellectual formulae. He marvels at theologians.

On the other hand, often the theologian fails to hold the educator in equivalent respect. Perhaps at seminary, the tiny minority of majors in religious education were looked down upon by those who thought they were going in for deeper, more red-blooded studies (in their eyes). Perhaps the theologian is basing his response to the educator on the fact that the latter uses simple terms such as children may understand, for he works with children; or on the fact that the latter is seemingly unskilled in formulating structures of abstractions. But he probably knows little of the high discipline the educator has undergone in achieving those arts and skills for sensing needs in tiny folk, and for guiding ever so tactfully a recalcitrant adult. While the theologian's brain has accommodated itself to systematic structuring, the educator's brain has accommodated itself to envisioning a process of growth in groups and individuals. Until these persons can meet each other as persons, each respected in his own right for his unique contributions and the high prices paid in his chosen discipline, progress in achieving understandings will be at a stalemate. The situation deplored by Dr. George Albert Coe in 1929 will continue unremedied, as it has continued lo, these many years:

has evolved its own thought-forms and its own language. Only by patient checking and rechecking as to meanings communicated by this or that word or idea, will a common basis be evolved for sharing.

¹⁷Miller, R. C.: THE CLUE TO CHRISTIAN EDUCATION. New York: Charles Scribner's Sons, 1950.

¹⁸*Ibid.*, p. 11.

[&]quot;Whenever in theory or in practice, Christian education begins to reveal the depth and the breadth of its problems, immediately a

gap appears between it and the theological ideas and church customs that are taken for granted. The theological and ecclesiastical mind is not at home in the sphere of educacation."¹⁹

- And, let it be added in fairness, the educational mind has not been too well at home in the theological and ecclesiastical field. Courses in theology have not been appearing in the list of requirements for degrees in religious education. When a girl elects to take theology she is looked upon with surprised eyebrows by the ministers as somehow invading a field staked out for themselves, and by her educational colleagues as proceeding whimsically perhaps to add a strange ornament to her more basic educational studies. Majors in religious education often prove restive when exposed to discussions of theology, even expressing impatience to get at some "practical" helps. If they are to undertake their share of the new discipline of bridging the gap, they must needs bring themselves back (perhaps painfully) from their must-be-practical mind-set to the realization that practices root in principles, means must have goals; and the most ultimately practical study is that which makes sure of foundations first.

"When religious education becomes sufficiently self-critical, it will turn to philosophy for basic insights upon which to build its super-structure. It is not unlikely that this discipline's chief weakness is its lack of vigorous philosophy. Throughout its history religious education has been characterized by an evangelical spirit, an activistic interest in child behavior, youth projects, church program and social problems. There are relatively few articles appearing in our religious journals which do not reflect a compelling concern for practical phases of the church's entourage. This may mean that churchmen have sought to escape more fundamental issues; without a doubt it indicates that the exploratory program of the church has made first claims upon its educators."20

Another source of the handicap faced by religious educators in communicating with theologians is that their ideology is derived in part from the educational and not the traditional church heritage. Symbols and terms of biology, anthropology, psychology, and sociology (secular in origin) may give the impression to the unitiated that here is a truncated religion, "tacked on" to the religion of the churches.

Too, a bit of insecurity on the part of the uninitiated may cause them to barricade their defenses more surely. An editorial in *The Christian Century*, February 27, 1935, suggests that religious education is still held suspect in theological circles.

"Typical churchman is not appreciative of unspectacular but serious purposes . . . fearful that should the church become educationally minded, he would lose the comforting familiarity of some doctrine, or that his economic advantages would be affected unfavorably. . . . The theologian doubts that religious education has developed a philosophy, the force of which is scholastically unescapable in shaping the perspective and pattern of theological education." ²¹

This suggestion of a serious effort to build bridge between religious education and theology is pari passu with developments towards a drawing closer together of other related disciplines. For example, in the preface to a volume for teachers of social psychology, acknowledgment is made of dependence on such diverse fields as ethnology, statistics, clinical psychology, psychiatry, sociology, anthropology, education, industrial morals, mass communications and propaganda.22 It is becoming apparent that to "know more and more about less and less" means crippled knowing; for when meanings are abstracted out of their concrescence, like hot-house flowers they tend to wither. In the human community meanings are related radially,

¹⁹Coe, G. A.: WHAT IS CHRISTIAN EDUCATION? New York: Charles Scribner's Sons, 1929, p. 14.

²⁰Cole, S. G.: "Where Religious Education and Theology Meet," in RELIGIOUS EDUCATION, Vol. XXXV, 1940, Jan.-Mar., p. 19-20.

²¹Editorial, "Does Religious Education Know Where It Is Going?" in THE CHRISTIAN CENTURY, Feb. 27, 1935.

²²Newcomb, T. M.: SOCIAL PSYCHOLOGY. New York: Dryden Press, 1950. Also see materials from the Collaboration Center, The Committee on Human Development of the University of Chicago.

and not alone in sequence. The perspective gained from climbing the "ladder of abstraction" in one's chosen field may become too-familiar; a different discipline may lend a new perspective, from which fresh new meanings appear. Too, as the constellation of researchers in the University of Chicago Group found, by checking with one another, they discover backwoods of territory lying between their disciplines, as yet unexplored—and perhaps unexplorable until they move in together, hand in hand.

Because both theologian and educator will soon become aware of vast areas of uncleared territory, their search and research — while carefully analytical from step to step — cannot depend solely on writings or even clues from the past; the synoptic must be added to the analytical; there must be room to embrace areas about which virtually nothing has yet been written — for example, about methods of achieving Christian group-relations.

A tedious problem will be that of logic. Certain theologies have stated voluminously and well their mainline points. But they have left these points as beams and pillars of thought-structures; they have not themselves taken the steps of interpreting implications for teaching others. In some instances, others have come along and added what they thought to be implications. Whether or not the central leaders enunciating the theologies in the first place would accept these interpretations as valid is a question. In the case of neo-orthodoxy, virtually nothing is to be found interpreting educational methods because the very nature of the theology cuts the nerve of procedures, although Emil Brunner has a few observations²⁴ and Soren Kierkegaard exclaimed that "if he would learn ... from another, he eo ipso misunderstands . . . "25 Question might be raised if the manuals interpreting the use of the curriculum approved by the General Assembly of the Presbyterian Church in the U.S.A. do not give guidance as to neo-orthodoxy and education. Let it be answered that although the general orientation of much of this curriculum appears somewhat in harmony with certain neo-orthodox tenets, a careful reading of the official descriptions of the literature with no attempt to prove a point of view one way or another, and no prooftexting, fails to yield a clear case. Certain articles26 have postulated an extreme interpretation of certain statements in sharp contrast to extreme-liberal interpretations from Unitarian and other curricula. One may experiment reading the Presbyterian manuals, mentally filling certain theological words with Fundamentalist content, and come out at a strangely different place. The similarity of vocabulary in the two theologies is a pit-Again, this adds to the problem of clear thinking.

To go back to the problem of *logic*. We have pointed out here that for several theologies, there is *content* to study, but little if anything on *method*. When it comes to liberal religious education, we find the situation almost reversed. There is some help on content, but it appears that each writer has his own particular approach theologically, although in general directional harmony. But there is a volume of writing on *method*. And the various writers from 1920 on have

²³Hayakawa, S. I.: "Meaning, Symbols, and Levels of Abstraction," in Hayakawa, S. I.: LANGUAGE IN ACTION. New York: Harcourt, Brace and Co., 1941.

²⁴See section in CHRISTIANITY AND CIV-ILIZATION. New York: Charles Scribner's Sons, 1949.

²⁵THE CONCEPT OF DREAD (DER BEGRIFF DER ANGST, trans. by Lowrie). Princeton: Princeton University Press, 1944, p. 46. Regarding paradoxicalness and the question as to whether it is to play a significant part in popular education, see Ulich, Robert: HISTORY OF EDUCATIONAL THOUGHT. New York: American Book Company, 1945, pp. 317-18. Key thought: "Only after the works of Kant and Hegel have permeated our philosophical thought and sharpened the intellectual tools required for subtleties of meaning, can one understand the religion of paradoxicalness." "All that education can do with regard to Kierkegaard's conception of religion is to take care that routine, spiritual indifference, and intellectual complacency do not cast off those depths of the soul from which the realization of the paradoxical way to God may arise." (p. 320).

²⁶See references, notes 13 and 14.

agreed amazingly well! Here is well-crystallized methodology, albeit not as well translated into 1-2-3's needed by untrained laymen as might be wished. But for theologian and educator, here is good grist.

Now, apples and oranges cannot be pitted over against one another in logical thinking. The content of one theology needs to be looked at against the content of another; the method of one against the method of another. To be sure, we hold that method grows naturally out of theology; but unless the growth be there to look at, one is handicapped. The missing parts must to some extent be constructed. That is a laborious process, that has not yet been done.

Short-circuiting the process (or unconscious of this logical dilemma) some writers have used theological weapons against methods, or methodological weapons against theology.²⁷

Another error easy to fall into has been the reifying of that which is adjectival. One can without much difficulty pick up an illustration of the use of child-psychology in teaching method, and presto, read into it the philosophical instrumentalism of John Dewey.²⁸ Logic demands attempting to keep the lines clear between equals and variables, and discriminating between a sterile tool in the hands of a certain philosophy from the philosophy itself. The perennial problem facing education and religion must be added; that of distinguishing carefully at each step of the way between ends and means.²⁹

A second constellation of problems is that of semantics. Baggages of connotations become attached to guide-words. The word "God" may be mentioned by a non-liberal, and the liberal automatically reacts, "Oh, yes, you're making a content-centered approach . . . poor you." Experiment was made casu-

The matter of perspective ushers in another range of problems. The theologian may discover some quotation from some piece of literature and gather from this sampling that all the rest of the literature of that denomination will be thoroughly consistent with that quotation. Such may be the case, such may not! With all the careful scrutiny of the editors, one writer may bring in this slant, another another. It may be argued by editors that such coverage is healthy for the consumer. Warning is urged against too-easy impressions, and ballooning these into undue proportions. A similar warning is urged for the educator as he, lacking the perspective of the theologian, may pounce on some inconsequential matter and blow it up out of all rea-

Another aspect of perspective is temporal. Some of the theologians writing about liberal religious education today attempt to knock down the same straw-men they fought twenty years ago. Meanwhile, liberal religious education has moved, become more discriminating, grown more skilled. In so far as possible, then, the writings from one decade should be matched with others of that same decade.

Another aspect of perspective is the human problem: it must not be supposed that just

ally with a group of students majoring in religious education at a leading seminary,80 as to emotional reactions to theological terms. Those associated in their minds with Fundamentalism, out of which background most of them had grown, aroused a markedly negativistic reaction: "salvation," "conversion," "conviction of sin," "justification," "atonement." To persons suspicious of the whole liberal approach, terms like "childcentered" are like a red flag. It has been pointed out that liberal theology and religious education lacks, actually, a vocabulary of its own; it makes some borrowings; it attempts in some cases to read new meaning into oldtime words that came to birth with other meanings. Getting back of word blocks is a source of difficulty, then, for theologian and educator who would lay the piles for bridges between.

²⁷This appears to have been done, no doubt unintentionally, in the writings of H. Shelton Smith and of Edith Hunter (see notes 11, 13, 14).

²⁸See article by Hunter, Edith: "Neo-Orthodoxy Goes to Kindergarten," loca. cit.

²⁹Brameld, T. B. H.: ENDS AND MEANS IN EDUCATION: A MIDCENTURY APPRAISAL. New York: Harper and Brothers, 1950.

⁸⁰Class taught by Dr. Walter Holcomb, Boston University School of Theology.

because one of the liberal religious education writers set up a certain ideal sometime ago, that ideal has gone into effect widely! As a matter of fact, because of the lag of untrained teachers and workers not being ready to catch step, much of what resides in textbooks still . . . resides! Until said method or idea be taken out and tried, it is scarcely logical to attack it. If it be not valid, the experiential test will probably defeat it naturally. It appears somewhat like Don Quixote jousting windmills for textbooks of learned scholars to joust each other in the stratosphere of ideologies.

Lastly, not a problem but an opportunity faces theologian-and-educator as they venture forth hand-in-hand on this heroic quest, that of keeping humble. The number of writings that state unequivocally, "It is the Christian faith that ... so-and-so" is astounding startlingly so when on reading what this or that writer thinks (or rather knows) the Christian faith to be, the answers range from pole to pole. Rather, might not the spirit be, "In light of our earnest unstinting effort, and utmost reachings of understanding, and in the light of such guidance as has been given us in prayer and devotion, this is the way it looks to us from here." Huxley wrote in letter to Charles Kingsley:

"Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian concepttion of entire surrender to the will of God. Sit down before facts as a little child, be prepared to give up every preconceived notion, follow humbly wherever . . . nature leads, or you will learn nothing." at

John Dewey said, in similar spirit:

"We cannot admit too fully or too freely the limits of our knowledge and the depths of our ignorance in such matters."⁸²

Thus, for theologian and educator, teaming up and adventuring hand in hand into territories perhaps neither could enter alone, there will be a conscious guarding against the "absolutizing tendency," that would erect static memorials "for admiration and emulation instead of freeing man's inventiveness and vitality for ever-new enterprises." Rather than Jack Horner's exulting over the few plums of discovery about the relationship of a faith and nurture thus far made, may we not breathe a prayer of humble thankfulness for minds to think and a quest to make!

Religion in Current Magazines

Compiled by C. R. House, Pr., Associate Professor, Fairmont, W. Virginia College

Directors of church drama will not want to miss "Basic Requirements for Church Drama," by Arthur C. Risser, in the July-August 1956 International Journal of Religious Education.

The place of religion in higher education is discussed by Robert M. Hutchins in *The Commonweal* for June 29, 1956.

Films: An excellent list of films suitable for religious instruction has been compiled by Harry J. Kreider for the August '56 issue of *Pulpit Digest*. Detailed evaluations of titles on the list may be had from National Council of Churches, 257 Fourth Ave., New York 10, N. Y., or from Mr. Ralph F. Peck, Whittier, California.

Misbehavior: "What Makes Children Misbehave," by Fritz Redl in August 56 McCalls, gives five and what to do about them.

Race relations: The entire issue of *The Nation* for July 7, 1956 is devoted to the Negro in the South and the coming election.

⁸¹Huxley, Leonard: LIFE AND LETTERS OF THOMAS HENRY HUXLEY. New York: Appleton-Century-Crofts, 1901, I, p. 35.

⁸²Dewey, John: THE SCHOOL AND SOCIETY. Chicago: University of Chicago Press, 1915, p. 89.

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SIGNIFICANT EVIDENCE

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and are used by permission of that periodical. The abstract number is Volume 30, Number 2, April 1956.

I. ABSTRACTS OF GENERAL INTEREST

The understanding of human behavior frequently borders on religion. Menninger's analysis includes implication of the Golden Rule, while Zeligs' finds personality implications in the Old Testament.

1818. Menninger, William C. (Menninger Clin., Topeka, Kans.) THE PSYCHOLOGICAL KEY TO SUCCESS. Menninger Quart., 1955, 9(2), 19-21. The difference between success and failure depends on knowing how to get along with people. Observing these four rules will help: (1) give more than you receive and enjoy doing it, (2) try to understand the other fellow, (3) give recognition to others, (4) be flexible. — (W. A. Varvel)

1826. Zeligs, Dorothy F. (230 Riverside Drive, New York.) THE PERSONALITY OF JOSEPH. Amer. Imago, 1955, 12, 47-69. — The heroes of the Bible are very human people who struggle with their own inner weaknesses. The Joseph stories may have a historical basis, or may be the product of people with a strong, intuitive understanding of personality development. In either case, the personality of Joseph, seen in terms of his early environment and later patterns of his behavior, has a definite psychological unity. Much of his strength came from his inner security and self-acceptance, and these are witnesses to the emotional maturity that his father, Jacob, had himself achieved in his later years. — (W. A. Varvel)

According to this study, learning is negated most rapidly when a promised reward is withheld without providing an adequate substitute.

2339. Adelman, H. M., & Maatsch, J. L. (Michigan State Coll., East Lansing.) RESISTANCE TO

EXTINCTION AS A FUNCTION OF THE TYPE OF RESPONSE ELICITED BY FRUSTRATION. J. exp., Psychol., 1955, 50, 61-65. This study tested and found support for the hypothesis "that the type of response elicited by the frustrating omission of reward and the manner in which it interacts with the original habit are significant determinants of the rate of extinction of the original response . . . A directly incompatible recoil response to frustration produces relatively rapid extinction of an approach response, while a temporally compatible escape response to frustration produces little or no extinction of the original response." — (J. Arbit)

II. ABSTRACTS ON CHILDHOOD AND ADOLESCENCE

The following abstracts describe a number of characteristics of children and adolescents. Barker and Dreger in particular stress children's behavior as it exists naturally as opposed to its occurrence in test situations.

2521. Barker, Roger G., & Wright, Herbert F. MIDWEST AND ITS CHILDREN: THE PSYCHOLOGICAL ECOLOGY OF AN AMERICAN TOWN. Evanston, Ill.: Row, Peterson, 1955. vii, 532 p. \$7.50.—All the children under 12 years of age (n=119) in a small community were observed in great detail in their normal activities. For 12 of these children day-long specimen records were secured; in addition, a comparable group of physcially disabled children living in an institution were also observed. The objective was to map the detailed activities in relation to personal, familial and sociocultural factors. Chapters deal with theoretical and methodological problems and there are alse presented data and interpretations based on the observations. — (R. A. Littman)

2527. Cattell, Raymond B., & Gruen, Walter. (U. Illinois, Urbana.) THE PRIMARY PERSONALITY FACTORS IN 11-YEAR-OLD CHILDREN, BY OBJECTIVE TESTS. J. Pers., 1955, 23, 460-478. — The eight-hour test battery consisted of 147 objective group and individual tests of personality and the S's were 184 boys and girls of 10-13 (M=11.18) years of age. The factors found included the following: (1) Instrument, (2) General Ability, (3) Sympathetic Mobilization of Energy, (4) Social Willingness, (5) Neuroticism vs. Neural Reserves, (6) Competent Assertiveness, (7) Critical Exactness, (8) Sociable Emotional Evasiveness, (9) Alert Reactivity, (10) Energetic Decisiveness, (11) Cultured, Introspective Self Control, (12) Anxiety, (13) Hypomania, (14) Restraint (essentially), and (15) Stolidity. The name of factor is tentative. The personality structures found in children are largely the same in adults, since each factor found for the children can be matched with one for adults taking the same tests. 34 references. — (M. O. Wilson.)

2532. Dreger, Ralph Mason. (Florida St. U., Tallahassee, Fla.) Spontaneous conversation and story-telling of children in a naturalistic setting. J. Psychol., 1955, 40, 163-180. — The author made electronic recordings of spontaneous children's conversations by concealing a microphone near a play area. His observations were that these differed markedly from those appearing in the literature in more artificial or experimental situations. Records from four children, 4, 8, 9, and 9 years of age, are presented in terms of these categories: indistinguishable (unclassifiable), clubs, fighting, club rules, story telling, baiting younger child, sex and sex organs, stories retold from movies. Many samples are presented. — (R. W. Husband)

2544. Jones, Harold E. (U. California, Berkeley.) PERCEIVED DIFFERENCES AMONG TWINS. Eugen. Quart., 1955, 2, 98-102. — Interviews with the mothers of 25 pairs of monozygotic and 25 same-sex dizygotic twins, controlled as to age, sex, social and educational status, disclosed that the identical twins are more often perceived as alike in reputation traits, the greater disparity between the two kinds of twin mates being most often related to intelligence. We should know more about how this stereotyping process operates, for it may be I factor in maintaining or increasing the twin similarity, perhaps working differently for different traits. — (G. C. Schwesinger)

3087. Birch, L. B. (U. Sheffield, Eng.) THE INCIDENCE OF NAIL BITING AMONG SCHOOL CHILDREN. Brit. J. educ. Psychol., 1955, 25, 123-128.

— Examination of the hands of some 4,000 children by their teachers reveals that 51% can be classified as nail biters, with 17% in the "severe" and 15% in the "moderate" category. Boys are more frequently involved than are girls. The incidence of nail biting increases to ■ maximum near 12 years, remains steady for a short period, and then falls off. Frequency of this behavior seems to vary with the type of school. The conditions under which nail biting occurs are varied. — (R. C. Strassburger)

These two abstracts seem to contradict each other. Barbe's findings bear out the literature in general, while Brumbaugh's findings are specific to 11-year-olds.

2520. Barbe, Walter B. (U. Chattanooga, Tennessee.) PEER RELATIONSHIPS OF CHILDREN OF DIFFERENT INTELLIGENCE LEVELS. Sch. & Soc., 1954, 80, 60-62. — How do average and below average children intellectually select their friends? Findings show bright children were chosen by the average child in the class more frequently as friends than were slow learners. It appears as though bright children are better liked by the average student than are slow learners. — (E. M. Bower).

3402. Brumbaugh, Florence. (Hunter Coll. Elem. Sch., New York.) WHAT IS AN I.Q.? J. exp. Educ., 1955, 23, 359-363. — The study was an attempt to discover the attitudes of pre-adolescent children toward "brightness." Questionnaires were administered to 75 pupils in three sixth grades at the Hunter College Elementary School. It was reported that an intelligence test is regarded by these pupils as of no greater importance than achievement tests or personality scales. The children did not select those whom they considered bright to be those with the higher I.Q. The author concludes by summarizing: "If you are a pleasant person, eleven-year-olds think you are bright." — (E. F. Gardner)

These important findings have implication for the learning situation. Knowing how to behave is not the same as actually behaving. Effectiveness in the classroom is increased by courses in study skills. Finally, the difficulty of reading a child can handle is determined in part by his motivation to read.

2522. Blake, John A. COMPREHENSION VERSUS MOTIVATION IN CHILD BEHAVIOR. Understanding the Child, 1955, 24, 77-79. Although the role of motivation is important in understanding child behavior, it is more important to understand the "type of motivation" involved. The author calls attention to the fact that not all changes in our views and special methods of handling each developing personality have necessarily been an improvement over earlier methods. The belief in some circles that mere intellectual comprehension will be sufficient to alter the behavior of the child into parent-approved channels needs reappraisal and revaluation. — (L. G. Schmidt)

2525. Bossard, James H. S., & Boll, Eleanor Stoker. (U. Pennsylvania, Philadelphia.) PERSONALITY ROLES IN THE LARGE FAMILY. Child Develpm., 1955, 26, 71-78. — Eight general types of family roles are extracted from a study of 64 groups of siblings. These may be characterized responsible, sociable, socially ambitious, studious, isolate, irresponsible, ill and "spoiled." While

each family does not have all of these roles, the authors consider these representative of a composite. A sequence of appearance of these types is suggested, following approximately the above order. — (L. S. Baker)

2541. Jackson, William S. (New York U.) HOUSING AND PUPIL GROWTH AND DEVELOPMENT. J. educ. Sociol., 1955, 28, 370-380. — Statistical data indicated that pupils in public housing showed greater mental, emotional and social growth and development as reflected by their progress in school during three and one-half years covered by this study, than did their peers from the slum-housing sample. On the other hand, the slum-housing sample noted greater differential in physical growth and development. Analysis of separate categories revealed the greatest variance between the two groups to be in physical, mental, and emotional growth and development. The least was in social maturity. — (A. M. Amatora)

2549. Landis, Paul H. (States Coll. Washington, Pullman.) THE ORDERING AND FORBIDDING TECHNIQUE AND TEENAGE ADJUSTMENT. Sch. & Soc., 1954, 80, 105-106. A study of 1,900 boys and 2,410 girls, high school seniors. It was found that the child from a democratic home has an advantage in personal and social adjustment factors over the child from an authoritarian family. Authoritarian parents are more often in disagreement with their children and in most cases the girl in these families disagrees more often than the boys. — (E. M. Bower)

The bombardment of advertising on children, especially through the medium of T.V., is a live issue.

2526. Brumbaugh, Florence. WHAT EFFECT DOES ADVERTISING HAVE ON CHILDREN? ACE Bull., 1954, No. 93, 20-23. — The author reports ■ study in which 400 children between the ages of six and twelve were asked to list as many products advertised on TV as they could remember. The average number listed by the youngest was twenty and for the older ones about fifty. The total number of products was 597. Such items as detergents, brands of beer and cigarettes, drugs, cosmetics, and automobiles are frequently mentioned, whereas candy and desserts were lower on the list and milk was near the bottom. The author also gives the kind of advertising which children prefer, their reasons for preferring it. The author also indicates how the advertising is functioning in the child's life, particularly in his play. Children were often impressed by the methods of salesmanship in terms of their own needs or prejudices. — (S. M. Amatora)

2801. Banning, Evelyn I. (Wheaton Coll., Norton, Mass.) SOCIAL INFLUENCES ON CHILDREN AND YOUTH. Rev. edu. Res., 1955, 25, 36-47. — Of all non-school forces and agencies influencing children and youth, the greatest attention of research students has been given to television. Additional studies have also been made of the movies and the comics, especially to determine if any relationship exists between them and juvenile delin-

quency. A total of 68 references are reviewed on television, radio, motion pictures, comic books, the newspaper, youth-serving agencies, recreation, work experience, and family life. There is great need for evaluative studies of these influences on children and youth. 68 references. — (W. W. Brickman)

The formation of children's personalities in our society occurs in a variety of contexts. English and Wilson focus on school influences.

2534. English, H. B. ACHIEVEMENT, FRIEND-SHIP AND LOVE IN THE DEVELOPMENT OF PERSONALITY. Panjab Educ. J., 1953, 48(1), 4-12. — The author discusses the nature of conflict in our modern society that exists between those values associated with personal success and those associted with friendship and love. Both are necessary for the happiness of the individual, but need not be achieved at the expense of other's happiness. It should be the major aim of school psychologists to resolve the conflict between individual success and friendship. The child who is given real security and affection in his home must also be taught to be considerate of others and to give well as receive love. If children are taught to share at school from the outset the problems of personal rivalry do not become so acute. Under these conditions, unhealthy forms of competition, such as grades and prizes, may be eliminated from the schools. — (A. H. Alawi)

2575. Wilson, Louis Ada. (Wisconsin State Coll., Superior.) THE INFLUENCE OF A CHILD PURPOSE UPON THE PERSEVERANCE OF YOUNG CHILDREN. J. exp. Educ., 1955, 23, 353-358. — The author studied the effect of "child purpose" upon the perseverance of nursery school children in solving objective and abstract problems. The subjects were 15 children ranging from 33 to 57 months of age who were attending the nursery school on the campus of George Peabody College for Teachers. It was reported that the 15 children did persevere in situations where there was a "child purpose" or play materials which were interesting to them. — (E. F. Gardner)

Integration rather than segregation of the blind is recommended as successful.

4322. Campbell, Dorothy. BLIND CHILDREN IN THE "NORMAL" CLASSROOM. Understanding the Child, 1955, 24, 73-76. — This article provides more evidence to substantiate the current theory that the blind or other handicapped student achieves best in an unsegregated school environment. Emphasis is placed upon the value of ■ "resource room" which is the center of the special training these children receive to help them keep up with classmates in their "home rooms." In this program the resource teacher and the regular teacher closely integrate their activities to supplement each other's program. Another interesting feature of the program calls for counseling of parents of the blind children at about the same frequency as the parents of sighted children. — (L. G. Schmidt)

According to Symonds, pupils can evaluate teachers reasonably well. But even more important, teachers must teach in ways that are consistent with their own personalities.

3499. Symonds, Percival M. (Teachers Coll., Columbia U., New York.) CHARACTERISTICS OF THE EFFECTIVE TEACHER BASED ON PUPIL EVALUATIONS. J. exp. Educ., 1955, 23, 289-310.

— The author has studied in systematic way one of the important outcomes of education; namely, the formation of attitudes by pupils toward the school, toward learning and toward teachers. Verbal expressions of the attitudes were obtained by means of a questionnaire devised by the author and administered to students in the 7th, 8th and 9th grades of a Jr. High School in one of the suburbs of New York City. Teacher effectiveness on the several variables was determined by a ranking procedure. Pupil rankings correlated with each other in the 70's, 80's and low 90's Pupil rankings correlated with principal rankings in the 40's, 60's and 70's. A verbal description of teachers ranked high and those ranked low by the pupils was given.

— (E. F. Gardner)

3501. Symonds, Percival M. (Teachers Coll., Columbia U., New York.) TEACHING AS A FUNCTION OF THE TEACHER'S PERSONALITY. J. Teach. Educ., 1954, 5, 79-83. — In a preliminary study, nineteen teachers were observed, interviewed, and tested in an effort to relate manner of teaching and personality. Analysis was made regarding feelings of inadequacy, projection and aggression, reaction formation, immaturity and rigidity, adjustment in the unmarried teacher, and teaching as a source of satisfaction. It was concluded that "... the teacher adapts to teaching in manner that is harmonious with his expressions toward life situations in general; ... methods and procedures learned in college ... may influence teaching superficially, but ... do not determine relation of a teacher to his pupils or the teacher's basic atitude toward teaching." — (N. D. Bowers)

The complexity of juvenile delinquency is recognized everywhere. These analyses point to this complexity, especially Siegal, who states the fallacy of punishing parents.

3165. Miller, Leonard M. (U.S. Office of Education, Washington, D. C.) SCHOOLS — OUR NATION'S FIRST LINE OF DEFENSE AGAINST JUVENILE DELINQUINCY. Sch. Life, 1954, 37, 21-22. — Summary of the National Conference on Ju-

venile Delinquency held in Washington, D. C., June 28-30. Among the recommendations are reduction of pupil-teacher ratio, more effective teacher training in understanding human motivation, increased pupil personnel services including federal aid for such services where necessary, development of youth participation programs, periodic evaluation of efforts to reduce juvenile delinquency, special groupings for children who cannot adjust to the regular program, supervised work-school programs to meet the needs of the slow learner and work-learn-outdoor experimental schools for teenagers. — (E. M. Bower)

3168. Resnick, Joseph. (Indianapolis (Ind.) Public Schools). THE JUVENILE DELINQUENT — AN EXPLANATION. Educ. Adm. Superv., 1955, 41, 218-223. — The problem of the juvenile delinquent is a complex one. Many factors operate to produce a particular anti-social individual. Delinquent behavior has occurred, causes must be sought and needs satisfied. The schools should provide a program designed to fill the requirements of these children. Home and community need to recognize the problem by working to reduce the elements which create emotional insecurity. The author gives six general suggestions, and explains each. The author quotes — an example a particular case study of a fourteen year old child. — (S. M. Amatora)

These are useful sources for classes in parent education.

2539. Griffin, John et al. HOW TO KNOW YOUR CHILD. New York: Human Relations Aids, M.H. M. C., 1954, 24 p. — This booklet for parents is based upon the premise that most children have problems. It suggests ways of understanding children rather than giving remedies for specific problems. Five brief chapters discuss: (1) know thy child; (2) the difficult child; (3) how parents can help; (4) the happy child in a happy home; and (5) mutual dependence. — (S. M. Amatora)

2578. Witty, Paul A. RESEARCH ABOUT CHIL-REN AND TV. ACE Bull., 1954, No. 93, 6-14. — The author reports various researches concerning children and TV. By May 1953, the percent of pupils having sets at home was 92. With increase in ownership, reactions to TV changed. The author discusses the time devoted to TV, the various programs available, the favorite programs of children and youth, programs of parents and teachers, the children's desire to be seen more often, and the effect of TV upon the academic success of pupils. — (S. M. Amatora)

The following abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 29, Number 4, August, 1955.

III. ABSTRACTS ON PERSONALITY

The ability to think creatively is a high value in our society. Many of the factors related to creative thinking can be developed in children.

5288. WILSON, ROBERT C. (Reed Coll., Portland, Ore.), GUILFORD, J. P., CHRISTENSEN, PAUL R., LEWIS, DONALD J. A factor-analytic study of creative-thinking abilities. *Psychometrika*, 1954, 19, 297-311.—"Fifty-three tests designed to measure aspects of creative thinking were administered to 410 air cadets and student officers.

The scores were inter-correlated and 16 factors were extracted. Orthogonal rotations resulted in 14 identifiable factors, a doublet, and a residual. Nine previously identified factors were: verbal comprehension, numerical facility, perceptual speed, visualization, general reasoning, word fluency, association fluency, ideational fluency, and a factor combining Thurstone's closure I and II. Five new factors were identified as originality, redefinition, adaptive flexibility, spontaneous flexibility, and sensitivity to problems." 19 references. — (M. O. Wilson)

5370. FOSTER, NAN. Children and creative activities. Bull. Inst. Child Stud., Toronto, 1954, 16(4), 10-13. — Creative attempts are valuable in several respects: they are pleasurable; they develop self-confidence; they provide ■ means of establishing friendships with others interested in the same thing; they prevent boredom; and they provide experiences which allow a child to adapt to new problems. Parents can encourage creativity by: accepting what is done; choosing materials carefully; allowing time; allocating space; setting an example; stimulating ideas; and aiding them "... unless this means doing the thing for the child." — (I. M. Steisel)

In general, school children are capable of a reasonably accurate assessment of their peers. Even self-evaluations are somewhat reliable; although we do tend to bias our evaluations of others in the direction of our own self-concepts. On the basis of these abstracts we may place more faith in personality evaluations by laymen. This is more likely to be true for social rather than individual adjustment.

5301. CRANDALL, VAUGHN J., & BELLUGI, URSULA. (Fels Res. Inst., Yellow Springs, O.) Some relationships of interpersonal and intrapersonal conceptualizations to personal-social adjustment. J. Pers., 1954, 23, 224-232.—"The following results were obtained: (a) A positive but non-significant relationship was found between the level of the Ss' adjustment and favorable peer perceptions of them.... (b) The Ss' over-all adjustment was found to be related to their self-conceptualizations but unrelated to their ideal self-conceptualization. (c) An individual with whom none of the Ss had had previous contact was interviewed by the senior author while the Ss observed her behavior. When they subsequently rated this person, Ss with undesirable self-concepts were found to have developed less favorable perceptions of her than had Ss with favorable self-concepts."— (M. O. Wilson)

5381. LANGFORD, LOUISE M., & ALM, O. W. A comparison of parent judgments and child feelings concerning the self adjustment and social adjustment of twelve-year-old children. J. genet. Psychol., 1954, 85, 39-46. — Using The California Test of Personality, Elementary Series, Form

B, parents were asked to answer as they thought their children would. Comparisons of parent answers and child answers for 40 children and their parents indicate that parents underestimated child feelings and concepts concerning self adjustment, while they overestimated social adjustment. Parent accuracy was greater for social than for self adjustment. Some results on same-sex and cross-sex patterns are presented. — (Z. Luria)

IV. ABSTRACTS RELATED TO DEVELOPMENT

According to these abstracts, responsibility is not developed by household chores. Before such chores are to be discarded, however, we need to look for other positive benefits such as a feeling of family membership or security.

5373. HARRIS, DALE B., CLARK, KENNETH E., ROSE, ARNOLD M., & VALASEK, FRANCES. (U. Minnesota, Minneapolis.) The measurement of responsibility in children. Child Develpm., 1954, 25(1), 21-28. — Using several instruments with a sample exceeding 4000 children, grades 4-12, the investigators conclude that their study "reveals little evidence for a marked developmental progress in the child's amount of responsibility" and that responsibility does not appear, in childhood, to be highly organized trait. — (L. S. Baker)

5374. HARRIS, DALE B., CLARK, KENNETH E., ROSE, ARNOLD M., & VALASEK, FRANCES. (U. Minnesota, Minneapolis.) The relationship of children's home duties to an attitude of responsibility. Child Develpm., 1954, 25(1), 29-33.—Investigating popular and semi-professional assumptions that children are "trained" in "responsibility" by doing tasks in the home, the study concludes that "there is little evidence that the [household] routine tasks . . . are associated with an attitude of responsibility."— (L. S. Baker)

V. ABSTRACTS RELATED TO FAMILY AND GROUP LIVING

These investigators find security in larger families.

5563. Bossard, James H. S., & Boll, Eleanor Stoker. (U. Pennsylvania, Philadelphia.) Security in the large family. Ment. Hyg., N. Y., 1954, 38, 529-544. — Bossard and Boll have investigated the role of security as it has been revealed in their investigations upon 100 large families each of which had a minimum of six living children. In general, the study results indicated that: a) the majority of large family siblings were of the opinion that "emotional security is not necessarily related to economic security"; b) emotional security is of more importance than economic security; and c) "there is something in the atmosphere of the large family that tends to promote emotional security even in the face of economic and other difficulties." — (M. A. Seidenfeld)

BOOK REVIEWS

This Is My Faith: The Convictions of Representative Americans Today. STEWART G. COLE, Editor. New York: Harper and Brothers, 1956. 291 pages. \$3.50.

The twenty-five essays in this volume are bound together by the five questions which Dr. Cole asked each contributor to answer. As there can be no understanding of the volume apart from these questions, it is essential to give them here. The first is complete; the rest are abbreviated.

- 1. In The Judaeo-Christian religions, stripped of their divergent ethnic, doctrinal, and structural factors, what religious values, as you use the term religion, do you think should be emphasized in contemporary thought and practice?
- 2. What effect has science had on your religious beliefs?
- 3. Do the human values expressed in democracy and in personal moral character fit into your religious faith?
- 4. Do you feel that the highest moral values available to man are basically religious in origin?
- 5. Does the concept of God serve an essential purpose for you?

These questions suggest not only the substance of the essays but also the selection of authors. For others were asked to contribute, particularly several women, and several clergymen representative of the three "historic faiths of Western Civilization." The absence of ladies is not explained, but it is easy to see that clergymen and theologians might well hesitate to engage in a discussion of religion "stripped of . . . divergent ethnic, doctrinal, and structural factors."

Some of the contributors felt that such stripping would be an emasculation and would leave out of consideration what to many minds are integral features of religion. Most of the contributors, however, did not feel this way and anyway nearly all proceeded to tackle the problems as set. It is clear that all recognized the profundity of the questions and their scope, dealing as they do with religious values, the implications of modern science regarding the nature of the cosmos, the religious significance of the democratic movement, the relation of these three sources of value to one another and to a possible "one spiritual reality," and the significance in all this of the concept of God.

A due appreciation of the volume depends of course on the authorship. Just to name these twenty-five men will give some advance idea of what will be said. They are: W. C. Bower, H. H. Brinton, Leonard Carmichael, S. G. Cole, M. E. Deutsch, A. E. Einstein, P. G. Frank, W. E. Garrison, Simon Greenberg, T. M. Greene, A. E. Haydon, Hudson Hoagland, W. E. Hocking, H. M. Kallen, Adolph Keller, W. H. Kilpatrick, M. F. A. Montagu, Gardiner Murphy, P. A. Schilpp, P. A. Sorokin, Mark Starr, Ordway Tead, Robert Ulich, H. N. Wieman, Quincy Wright.

To have persuaded this galaxy of brilliant contemporary minds to cooperate in this adventure of ideas was an editorial achievement of the first water. And who, knowing anything about these men, would not want to know something of their personal faith, so far as they were willing to reveal it? The remarkable thing is their willingness and the consequent personal and intimate character of the discussions, not at all, in most cases, like the impersonal and abstract formulations of philosophy or science.

Of course these men could not be expected to agree, particularly in their world outlook and their conception of religion. They do agree remarkably in their notion of the critical and enduring values of human society. This is natural enough, as they are not only the products of our western culture, but are for the most part further selected by academic experience and comparative age. Differ-ences among thinkers with such community of background are highly significant and much more readily appraised than if the authors were of radically different ages, occupations, and cultural milieu. But it does cast doubt on the sub-title of the book, which calls them "representative Ameri-They are representative, if at all, of a relatively small section of our vast and complex civilization, but perhaps for this very reason this collection of papers is of peculiar importance for our generation.

It would be quite impracticable to try and give a summary of the views of these twenty-five men. Fortunately the editor provides his own commentary in a remarkably illuminating epilogue, which might well be read first, and again on completion of the volume. Dr. Cole points out that these authors are united in "Their common allegiance to the search for the truth that sets men free, "share a profound kinship with every person who is similarly committed." In spite of the differences in their several frames of reference, some humanistic and some theistic, they are alike in placing more faith in the value of the quest for truth than in any particular belief regarding the nature Indeed there seems to be almost a of reality. consensus that religion itself is defined not so much or so accurately in terms of belief as in terms of volitional attitudes toward what is of most value in life, and these values, whether given or emergent, are for the most part identified rather generally as love, the drive toward the good in human relations, and the supporting cosmic nexus of exis-

My own impression supplements or amplifies Dr. Cole's Epilogue at only one point, viz., the contrast between the thought of these men and that of much contemporary theology. Not only are the concepts of theology missing, the attitude of despair of man's essential nature is replaced by an attitude of confidence and hope. One might almost say that these men, no matter what they say, really believe in God, — for they believe in man.

Or perhaps one would better say that the God implied by their faith in man differs radically from the God postulated by certain influential thinkers whose views are not represented in this symposium.

This reviewer, however, is neither philosopher nor theologian and doubtless misunderstands the thought of the self-styled realists. To the ordinary reader like myself, it is the authors of this volume who, though "liberal," are "realistic," and the neo-theologians who are "romantic." If the drama of the fall of man and his redemption is missing here, it is replaced by a moving and epochal drama of man's appearing, his struggle toward the light, and his indomitable faith in his own potentiality within a vital, dynamic and friendly universe. — Hugh Hartshorne, Emeritus Professor of the Psychology of Religion, Yale University.

The Self, Explorations in Personal Growth. CLARK E. MOUSTAKAS, Editor. New York: Harper and Brothers, 1956. 284 pp. \$4.50.

This book is a collection of twenty-one essays on the nature of the self by psychiatrists, psychologists, and anthropologists. The central theme is that each person is a unique individual. As the editor puts it: "Each man has a personal destiny, personal self. Within this self lies the essential equality of all human nature. The personal self is focused in unique expressions and individual variations and comes to form the personality of man, substantial in its being yet forever in transformation and in becoming. It is man's duty and responsibility to nurture, cultivate, and find expression for this inner nature and potentiality" (pp. 283-284).

I am enthusiastic about this book for three reasons in particular. First, I am impressed by the high quality of scholarship in these articles and the freshness of the ideas which are presented. Especially noteworthy are the articles by the editor; and by Kurt Goldstein who calls into question the theory of different "drives" making up the self; Gordon W. Allport who indicates that in a healthy personality the great bulk of motivation can be taken at its face value; Erich Fromm who makes a clear-cut distinction between selfishness and selflove; A. H. Maslow who presents an illuminating case study of psychologically "healthy" persons; Carl R. Rogers who discusses what it means to become person; and Frances Wilson who correlates human nature with aesthetic growth. Important, too, are two contributions by Indian thinkers who look upon the self as an emergent aspect of ■ larger world process.

Secondly, this book stresses the inherent potentialities of the individual who, when he is true to his real self, is not so much molded by the external world as he is directed by his inner nature. Here is a challenge to the so-called "adjustment" school of psychology. Thirdly, this book is concerned with healthy, well-adjusted individuals and not so much with ill health and neuroses. It recognizes the oft-forgotten fact that the great majority of persons are, when all is said and done, healthy specimens and not sick souls. As Dr. Allport

it: "If you ask a hundred people who go to the icebox for a snack why they did so, probably all would answer, 'Because I was hungry.' In ninetynine of these cases we may — no matter how deeply we explore — discover that this simple, conscious report is the whole truth" (35).—Deane W. Ferm, Director, School of Religion, Montana State University, Missoula.

Childhood in Contemporary Cultures. Edited by MARGARET MEAD and MARTHA WOLFENSTEIN. Chicago: University of Chicago Press, 1955. 273 pp. \$7.50.

Modern religious education practices have grown up simultaneously with, and in theory are largely based upon, the insights derived from the scientific study of the child. In the attempt to incorporate these insights into the program of religious education there has been conflict and confusion, change and reaction, criticism and resistance. While resistence is encountered in public schools from trained teachers, even more is found in church schools which are staffed by untrained lay teachers. But it is the parent who is both most bewildered and most resistant, when he is not overly credulous, about the new education.

Now that we are becoming increasingly aware of the way in which the personality of the whole child is shaped by child-rearing practices, how do we decide what kind of personality structure is most desirable? What limitations are placed upon the malleability of personality by the organic nature of the pupil? To what extent is culture more malleable than the organic nature? How can we change use the already formed personality structures of teachers and parents so the new practices will reproduce the model personality? These are increasingly pressing questions.

This book grew out of the Columbia University Research in Contemporary Cultures, inaugurated by Ruth Benedict in 1947. It brings together a series of original articles and papers printed elsewhere contributed by fourteen writers to cross cultural study of childhood. There is little doubt that such cross cultural studies open up the most fruitful field for study at the present. This book includes observational studies, clinical studies, analyses of literature on child rearing, studies of children's productions, reports of interviews with parents and children. It is very rich volume and one that has been given unity by its editors.

It is a book for the professional student and it would make an excellent basis for a series of high level discussions on child care.

Some of the implications drawn at the end by the editors are worth pondering long. Having to do with the dilemma of the modern parent and teacher in a period of cultural transition and growing self-consciousness, one is tempted to quote at length but it is better to let the book speak for itself. Suffice to say that the serious minded children's worker who is desirous of being more than technician doing what he is told, will not want to miss the material that is in this book. — Paul B. Maves, Professor of Religious Education, Drew Theological Seminary, Madison, New Jersey.

Fundamentals of Catholic Dogma. By Dr. LUD-WIG OTT. Edited by James Canon Bastible, translated by Patrick Lynch. St. Louis: B. Herder Book Company, 1954. 519 pages. \$7.50.

In recent years small handbooks of Catholic moral theology have appeared in English, their main purpose being to provide brief reviews of the entire range of moral and sacramental theology both for the seminarian preparing for his final examinations and for the busy pastor who is searching for a quick consultation on a dubious point. It seemed inevitable that something similar in the field of dogma would appear, and the present single volume of regular book size represents one of the first attempts. Undoubtedly this translation from the German will well serve the purpose of handy reference for dogma in the same manner as the vademecums do for moral. All the major doctrines of Catholic dogma are succinctly presented with brief, precise indications of their scriptural and patristic sources. Those who now pursue seminary courses or have completed such work in course will find here a handy review manual of materials once covered in greater detail. Even though here and there on minor points, for instance the explanation of the mode of the virgin birth, or the justification of prayers to the souls in purgatory, some may prefer the work of other theologians, there is no question that for the specialized, pro-fessional audience, this book has its own peculiar utility. It is exactly the same utility one finds in review manuals of English literature, history and the physical sciences.

However, since professors of these subjects are accustomed to deplore the exclusive use of works they deem on the level of "crib notes" one may legitimately question the value of Dr. Ott's work for the general reading public and its utility in the wider field of religious education. The editor of the English edition seems himself to be aware of the restricted number of persons to whom the book will be useful; the author however expresses his wish that his work, which is a redaction of the lectures of his teachers, Bishop Rackel and Monsignor Grabmann, "contribute to the extension of the knowledge of the Church's teaching, to the deepening of the understanding of this teaching, and to the awakening of religious life!" However, the technical form and the entire shape of the work, especially its brevity, cause serious doubts that these wishes of the author will be fulfilled except in a very qualified sense.

The publisher in the dust-cover advertisement makes the aim of the book that of the Summa of Aquinas: "to instruct beginners in the essentials of Christian dogma." The comparison would be more apt if the meaning of "beginners" were more clearly defined in both cases. For the present, what would a beginner make of Dr. Ott's Fundamentals? Take beginner in the sense of non-professional theologian, college student, interested layman, say one who does not share the faith of which this book is an exposition. What is such a person to make of a brief scriptural quote, a few words of patristic citation used to buttress one of Dr. Ott's theses? The texts will often seem to him to mean something quite otherwise, and accordingly their con-

nection with the thesis highly problematical. Where he wants explanation, context, at least some discussion, there is but bland statement of affirmation.

As a matter of fact, a "beginner" in any proper, non-metaphorical use of the term, is going to have quite a time with the Latin. Here the translator deserves criticism, for Latin is sprinkled liberally on each page, not just in technical words or phrases, but in whole sentences of ecclesiastical definitions, even though the author's foreword indicates that in the original German "the scriptural and patristic texts were, on principle, quoted in their translation." Yet the English version abounds in untranslated Latin which, after all, is translatable. There is now an English adaptation of Denziger's classic Enchiridion Symbolorum called The Church Teaches; the translator should complete his work by the use of this book with what supplements are necessary in future editions.

Yet the more fundamental question for religious education is whether this book of fundamentals, or any book assuming such shape, with whatever technical improvements, can ever achieve the author's stated purpose, which is "to deepen the understanding of this (the Church's) teaching," to say nothing of his more vital purpose, most difficult while most necessary, "the awakening of religious life." Encyclopedias have their own value in providing information, but it is rather uncommon to have them give any deep understanding of the significance of the information, again to say nothing of a formative role, such as awakening to life of any kind. Ott's book is very much the encyclopedia, only more so. And all for the sake of brevity. Even though the advantages of such condensation be candidly admitted, there are likewise limitations. There is, first of all, the danger that the condensation may become the substitute. This may lead the student to think that when he has seen the "bare bones" of the structure in such outline that he has seen all that is worthwhile, when he has actually missed the vital pulsation of the heart of the matter. For this reason some religious educators have preferred to use instead of the thesis presentation of late scholasticism the more familiarly modern essay or lecture method or the discussion method of the earlier scholastics.

Nevertheless something far more serious than preference of the method of presentation is involved here. How are students, even professional students, ever to find the vitality and dynamism of God's word in dessicated theses and embalmed proofs? In the present work, the entire emphasis is on the proof from authority which is simply stated. That "positive theology," it is called, has first title to our attention is unquestioned; even "positive theology," however, if it is to go beyond historical catalog, must be given its significance, which involves explanation. One example will suffice. In the first section, there is question of the knowability of God's existence, which Catholic teaching holds to be demonstrable by reason. Here that teaching is duly set forth in thesis-form, several isolated texts from Wisdom and Romans are presented, a brief account is sketched of the history of the struggle in this matter between Christian tradition and opposing errors. And then, de-

spite the advertiser, who used this section as an example of the book's merits, the classical proofs, the five ways, are simply omitted.

In other words, the "positive" bias of the present work prevents it from going beyond the principles of theology. If the description of theology given by St. Anselm, "faith seeking understanding," still has any validity, Dr. Ott's presentation is nothing more than the presentation of the faith, that is, the revelation of God as given, and as taught by the Church, at least by citation. But the work of theology which is to defend, to explain, to conclude, in word, to seek understanding, is accomplished by a reference to a place in St. Thomas.

The mention of St. Thomas brings up a final point about the claims of the dust-jacket advertisement. Perhaps modern life should cushion one against accepting the claims of advertisement in any very literal sense; one might rightfully expect, however, a greater sobriety and precision from publishers in a technical, not to mention a religious, field. The five sections of this book are described as covering the entire conspectus of Catholic teaching, "according to the basic plan of St. Thomas." It is true that the first two sections, after an introduction to Theology itself, do follow the basic schema of the Summa, treating the Unity and Trinity of God and God the Creator, although there are many individual departures within these treatises. St. Thomas, whose basic plan was theocentric, God-centered, does begin in this way. Then, however, St. Thomas considers God as the end; and man's dynamic return to him through the Way which is Christ. Dr. Ott in company with many dogmatic manuals would consider St. Thomas' second part, on man's realization of His destiny, as moral theology, so he would omit this and turn immediately to the third part of the Summa, God the Redeemer. Then he introduces a section called God the Sanctifier where he treats grace, which would be found in what he would call St. Thomas' moral part. The next topic is the Church which St. Thomas did not treat so completely, but did consider under several aspects, notably that of Christ's Mystical Body, which is not the key idea of Dr. Ott's presentation. Finally, in this part come the Sacraments which St. Thomas treats immediately after Christ, as being His vicarious actions extending His work through the ages. Dr. Ott's last section quite properly considers the last things. Although this arrangement may be common, it is not fairly described as Thomistic, even basically, for it breaks into the movement of the Summa and destroys its dynamic effect as a synthesis.

There are, however, lengthier works, unfortunately less handy and more expensive, which attempt the total work of theology in the penetration of Catholic teaching. Such works, which use more dialectic method, may be more popular with those disposed by training and temperament to criticize and object. Not the least of the merits of such works is that they do not isolate dogmas but rather attempt to show their logical coherence, their place in the total structure of Catholic teaching. Dr. Ott's work, even with its limitations, by condensing in English, may be the herald of future translations, redactions and adaptations. — Urban Voll, O.P., Trinity College, Washington, D. C.

History of Christianity, 1650-1950; Secularization of the West. By JAMES HASTINGS NICHOLS. New York: The Ronald Press Company, 1956. vi + 493 pages. \$5.00.

The fact that Christianity must live in cultural context which has an inevitable effect upon every aspect of the life and teaching of the Church has at last been given due recognition. For the most part the history of Christianity has been written as though the Church were completely isolated from life around it. Where consideration has been given to the cultural scene in which the Church has had to live and work, that consideration has usually been restricted to the Church in a particular national scene.

Dr. Nichols set himself to the task of "interpreting comprehensively the developments which lie behind the present state of Christianity as whole." This task called for him to attempt something which heretofore has not been done within the covers of single volume, to relate the story of "the relation of Christianity to Western culture." Some limitation was obviously necessary. The decision to treat only the past three centuries, 1650 to 1950, was wisely made. These are the crucial centuries for the understanding of the present religious situation insofar as Christianity is involved.

With great care and commendable objectivity Dr. Nichols has carried out his task. He lays open the course of the life of the Christian Church with a precision and detail which evidence mastery of not only the history of the Church but of the culture of the Western world.

The story is divided into four parts. Part I picks up the story at the close of the Thirty Years War with the Peace of Westphalia, 1648 and carries the reader to the French Revolution, 1789. Part II runs from the French Revolution to 1870. Part III brings the reader to the opening of World War I in 1914 and Part IV brings the story to mid-century, 1950.

Throughout the reader gets the impression that the author is erecting rather than proving a thesis. Step by step Dr. Nichols demonstrates how the series of crises which has swept Western culture in the past three centuries has affected Christianity. The sub-title reflects his ultimate conclusion. The story is one of increasing secularization of almost every segment of Western culture, but this conclusion is not explicated until the last page of the story.

The conclusion is sobering and thought provoking. "The modern Christian churches inherited . . . the endeavor to penetrate and 'Christianize' civilization. . . . But the great forces and structures of modern civilization have increasingly eluded Christian guidance and have pursued new gods, tribal or utopian. . . . It does not yet appear how they (the churches) will adjust to this situation."

This is an excellent study and the only one of its kind now in print. It is unfortunate that its excellence is dimmed by a number of minor detractions which seem to have been quite available.

tractions which seem to have been quite avoidable.

The author states that he "presupposes an acquaintance with general European and American political and cultural history," but even this presupposition does not justify the too numerous

unrelated references which keep cropping up to cloud the clarity of the narrative. A sample is the sudden and unsupported reference to "Kornilov's mutiny" on page 353.

There is some difficulty experienced in placing certain individuals in their proper denominational settings. On page 251 Karl Barth is assigned to a background of "German Lutheranism" while on page 292 the "same man is made the Reformed representative, and rightly so, in the "Lutheran-Reformed tension." By implication Bismarck is placed within the Lutheran framework when such theological and religious connections as the man had were Calvinistic.

Technical jargon (pp. 223, 226); poor punctuation (pp. 312, 314, 316); omissions such as that of the Danish-Halle Mission (p. 309) or of Adoniram Judson (p. 310); the failure to properly name the American Board of Commissioners for Foreign Missions (p. 307); the strangely unappropriate application of the word "pietist" to the anti-intellectual "fundamentalist" movement (pp. 406ff); the evidence of bias in the reference to Harry Emerson Fosdick as over against "Professor Machen" who is not given the courtesy of his full name (pp. 407f); the interesting assertion that Admiral Perry "persuaded the Japanese to break their walls of isolation" (p. 310); these, among others, are minor detractions which need not have occurred.

The Bibliography indicates that the author made little use of anything beyond secondary sources, and in some cases, particularly Chapters 4 and 12, apparently did not range widely enough to correct some misleading interpretations derived from his English interpreters of German Lutheranism.

These flaws seem small, however, along side the stature of the total work. Dr. Nichols discerned the crying need for a culturally integrated history of the modern Christian movement. He has gone far toward filling that need. — Richard C. Wolf, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

BOOK NOTES

On Jewish Law and Lore. By LOUIS GINZBERG. Philadelphia: The Jewish Publication Society of America, 1955-5715. 262 pages. \$3.50.

Any writing that bears the name of Professor Louis Ginzberg carries the authority of the greatest scholar in Judaism of our generation. Hence, these six essays that comprise the volume On Jewish Law and Lore present aspects of Jewish learning and life that are authentic information, the quintessence of Jewish scholarship.

Add to the inherent quality of the scholarship the virture of a gifted literary style and one finds the almost perfect piece of literary exposition it is possible for anyone to attain. Professor Ginzberg writes with clarity, verve and beauty. Truly, his contributions to Jewish civilization will remain as permanent ornaments of the Jewish mind and heart at their finest.

Professor Ginzberg represents the perfect integration of Old World Jewish scholarship and the modern European and American attitude and technique. Whatever field of Judaism he touched became illuminated with the light of mature thought and found expression in modes familiar to the Western mind. His treatment of the two Talmuds — Jersualem and Babylonian — becomes a discourse on the development of Jewish law. His treatment of the Halachah (Law in the narrower sense) becomes an exposition of how Law reflects the changing historic needs of the Jewish people. When he discusses Jewish folklore, he explores not only folklore itself but the influence of such legendary material on the environment and the effect of the environment on the growth of Jewish legends.

Of the three remaining essays in this volume one deals with the allegorical interpretation of Scripture by Palestinian Jews and by Alexandrian Jews; the second deals with the process of codification of Jewish Law; and the final one—for a rationalist like Professor Ginzberg, a genuine tour de force—on "The Cabala" presents Jewish mysticism so clearly that it has become the definitive exposition of the esoteric teachings of this phase of Judaism.

Here is as fine an introduction into the intellectual and spiritual wealth of Judaism as one can find anywhere in the whole realm of learning.—

Mortimer J. Cohen, Rabbi, Congregation Beth Sholom, Philadelphia, Pa.

God, Man and the Universe. Edited by JACQUES DE BIVORT DE LA SAUDÉE. New York: P. J. Kenedy and Sons, 1953. 421 pages. \$7.50.

No Christian scholar will deny that while the message of religious teaching remains perennially unchanged, this teaching must be adapted in its presentation to each generation. This is surely obvious, for each age faces different problems and possesses a somewhat different body of concepts, political, scientific, economic, etc., which must be harmonized with the fundamental religious truth.

God, Man and the Universe is an attempt to interpret the problems facing the thinking man of the twentieth century in the light of Catholic theological teaching. Some sixteen eminent scholars of this faith, all continental except for two Englishmen, E. C. Messenger and Douglas Woodruff, have contributed essays to this symposium. The problems they attack are such basic issues as God's existence, the origin of the world, of life, of man; the existence of the soul, the origin of religion, Christ and the Church, the problem of evil.

The topics treated might suggest that this is merely one more textbook of dogmatic theology along traditional lines. Nothing could be further from the truth. Each contributor is an acknowledged expert in his field. The latest thought on each subject, by Christian and non-Christian thinkers alike, is accurately presented and then subjected to acute scrutiny in the light of the Church's traditional teaching.

The editor explains that the volume has an "apologetic" purpose insofar as it endeavors to serve as "a constructive exposition of a Christian standpoint—the Catholic standpoint," not only as an effective answer to the Marxist-Leninist, but to all who bear the label of materialist. Not only Catholics, but all educated Christians, will find this volume a veritable mine of "applied Christianity."—William Keller, Seton Hall University, South Orange, N. J.

Introduction to New Testament Study. By DON-ALD T. ROWLINGSON. New York: The Macmillan Company, 1956. 246 pages. \$3.95.

In this volume Professor Rowlingson has with artistry united the critical study of the New Testament with a devotional approach to his studies. While he stresses a vigorous use of the historical method in obtaining an understanding of the New Testament, he feels also that the New Testament message must have relevance for people's needs today, if it is properly read, because its contents are related to "what it reveals of the supreme personality of human history." History he feels testifies that the New Testament is a book of authority and one that is thus inspired.

While this volume approaches the problems of higher criticism, which one would expect of such a volume (problems of date, authorship, sources, contents), it is not a pedantic introduction to the New Testament. Its style is cryptic and informal. As the author incorporates the best of New Testament studies in his pages, he translates them into an idiom which both lay-reader and scholar will appreciate. It is organized into four sections: 1, Approaching the New Testament. 2, Jesus in the Gospels. 3, The First Christian Generation. 4, The Christian Movement to A.D. 150.

An excellent chronology of the New Testament period, and a carefully selected bibliography which the author evaluates, add to the helpfulness of this excellent volume. Here is a book highly recommended for religious education purposes in the church school and the college classroom. The author has been both artistic and articulate in this fine presentation. — Thomas S. Kepler, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Beginnings in Theology. By JACK FINEGAN. New York: Association Press, 1956. viii 244 pages. \$3.00.

This is an amiable introduction to Christian theology for laymen. Dr. Finegan stresses the depth of mystery in religion, and so engages in no reckless speculation; but he wages that it is possible to "understand" this mystery through "parable" and "paradox." Partly by rational analysis and analogy, partly by following the great basic insights of the Hebrew Christian revelation, it is possible to get light upon the meaning of "God," "Christ," and "The Church" for practical living. Under these three heads many special problems of Theology, such as evil, miracle, and the meaning of the Sacraments, are considered. The perspective is never merely sectarian, although the special views of the

Disciples of Christ certainly color the chapters on the Sacraments. The writer would certainly classify as a liberal, but quotes a good deal from "neoorthodox" writers such as Niebuhr and Barth. The warfare of the schools, however, is not permitted to disturb the simplicity and clarity of the presentation. Good material for students and laymen. — Walter M. Horton, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Bible Stories for Little Children. By BETTY R. HOLLENDER. New York: Union of American Hebrew Congregations, 1955. 71 pages. \$2.00.

An evaluation of this book would depend upon one's background and philosophy of religious education. Although the title of the book states that it is for "little" children, it begins with the story of "Noah's Ark" and "The Tower of Babel." Primary and lower junior children would enjoy the story from the Talmud of Abraham breaking the idols. Other stories of Abraham as well as the succeeding patriarchs are told in read-aloud rhythm which children would appreciate. Also included are stories of Moses leading up to an introduction of Joshua. Little children would like the rhythm, and the vocabulary is within their understanding. The unusual illustrations are the type which children themselves might have drawn. — Jeannette Grimme, Teacher, Weekday Religious Education, Findlay, Ohio.

The Story of Jesus. By MANUAL KOMROFF. Philadelphia: John C. Winston Co., 1955. 154 pages. \$2.50.

The Story of Jesus is a re-telling of the gospel story of Jesus. It has been put in narrative form and in popular style. The events of Jesus' life have been woven together in order to give the reader a complete picture of Jesus' life from birth to resurrection. The coming of the Wise Men has been omitted in the Christmas story. Although the book would be most appreciated by young people, it might also be enjoyed as a family read-aloud book. — Jeannette Grimme, Teacher, Weekday, Religious Education, Findlay, Ohio.

The Mighty Beginnings. Edited by GARVIN HOPKINS. St. Louis: Bethany Press, 1956. 192 pages. \$3.00.

There are three things that give significance to this book of sermons. First, the contributors, among whom are some of our best known preachers, represent twelve religious denominations in three countries. Yet I venture that no one without previous knowledge could detect the denominational affiliation of any one of them.

Again the sermons are all based on the book of Genesis. From this the book gets its title—The Mighty Beginnings. This reader was made aware of how many rich preaching possibilities in Genesis he has never explored. He intends to do

The book is significant finally because the sermons are all good, many of them in my judgment excellent. I heartily commend it.—Harold C. Phillips, Minister, First Baptist Church, Cleveland,

Ohio.

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